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GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

WINONA ECHOES

NOTABLE ADDRESSES DELIVERED
AT THE TWENTY-SIXTH ANNUAL

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WINONA LAKE, INDIANA
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By
V. M. HATFIELD

"Holding Fast the Faithful Word"

He Still Lives and Speaks Through the Institution Which He Founded

As long as church history is written or remembered in this country, Dr. Sol C. Dickey will have an honored recollection in its annals. Unquestionably the three "assembly" centers which have radiated through the United States the farthest reaching influence on the life and thought of the masses of Christians are Chautauqua, Northfield and Winona. With the first two the names of Vincent and Moody are already inseparably connected in memorial immortality. And Winona, no whit behind these other enterprises in extent of present power and surety of future usefulness, must equally preserve the memory of the man who first conceived it as a Christian institution and apart from whose invincible persistency it could never have come to today's high stage of fame and helpfulness—Solomon C. Dickey.

The Continent today keenly feels the loss of a man's happy-souled comrade. His years were yet far short of a man's full span, but it is impossible not to be aware of a certain appropriateness in the fate which delivered this unresting soul from any period of aged inactivity in this world, but ushered him straight from his loved work on the "bank and shoal of time" to some waiting task in the eternal beyond. For the Lord could never afford to let this splendidly busy servant of his stand idle even in the bright courts of heaven.

THE CONTINENT.

A man of genius, a born organizer and promoter. By nature an optimist, he never gave up; and whether men lauded him or forsook him and fled, he pursued undauntedly the purpose which he began. Winona Assembly and Bible Conference were, under God, the creation of his heart and brain, and whether the sun shone or the storm broke upon it, his faith in it and his devotion to it never flagged. We were glad to know that he saw the light breaking through the clouds before his unexpected end came.

His death followed in two years almost to the day the departure from us of Dr. Chapman, who had been so closely associated with him in the golden days of Winona. In different ways we miss them both. To neither would our faith permit us to say, "Good night," but in some brighter clime we confidently expect to bid them both, "Good morning."

MOODY BIBLE INSTITUTE MONTHLY.

REV. SOL C. DICKEY, D. D.

"Eddyism's Atrocities In Its War On Holy Scriptures"

BY ALVIN E. BELL

Matthew 7 :15.—"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

Matthew 7 :22-23.—"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

1 *Timothy* 6 :20.—"O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."

1 *Timothy* 4 : 1, 2, 6, 7.—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron. . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained.

"But refuse profane and old wives' fables, and exercise thyself rather to godliness."

2 *Timothy* 4 : 1-4.—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the TRUTH, and shall be turned unto fables."

In the tenth chapter of Revelation, St. John portrays his vision of a mighty angel come down from heaven having "in his hand a little book open" which he invites his hearers to take and "eat it up."

The founder of the so-called "Christian Science" in her "Key to the Scriptures" makes bold to persuade us that this angel is herself and this little book her own book "Science and Health with Key to the Scriptures," which she does not hesitate to say is a "higher, clearer and more permanent" revelation than Jesus brought to earth.

But since we remember that Mormonism has sought to thrust its hideous, bloody, adulterous religion upon the world on the strength of its claim that that same little book in the angel's hand was the "Book of Mormon" we feel justified in refusing to be over-credulous as to the identity between that little book and "Science and Health" or any other purported revelation which claims to be "higher, clearer, and more permanent" that the teachings of Jesus the Christ.

We cannot help feeling in entire agreement with Dr. G. Campbell Morgan, our great Winona preacher, when he finds the identity of the author of this false religion, not in the angel with the little book of Revelation, but in the Jezebel, of whom the risen Christ spoke in his letter to the Church at Thyatira, and rebuked that Church, for not opposing her ungodly teachings in the words: "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols."

This great divine, who is recognized by many as one of the greatest preachers in the world today, says, "The latest of all heresies which names itself by conjunction of words, Christian and Science, of all the facts concerning which it is profoundly ignorant, is but the galvanizing of a mummy, under the inspiration of yet another woman calling herself a prophetess. This latter day manifestation, dealt with philosophically, might be treated as the amusement of a passing hour, but the terrible effect it is producing among the servants of God, should call the Church to new attention to our Lord's message to Thyatira, and the estimate of his view of a Church that suffers such awful teaching."

Conscience, and Christ's rebuke to Thyatira forbid the Christian Church and its ministry to sit silently in our various communities side by side with this institution of Jezebel without raising the voice of divine truth against its ungodly, unchristian, soul-destroying teachings. "Because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and seduce my people."

The founder of the so-called "Christian Science," and author of "Science and Health" was born at Bow, N. H., July 16, 1821, and in spite of some thirty-five years of public denial of the reality and possibility of death, she went the way of all the earth on December 3, 1910. Born in poverty, and for many years of her life dependent upon relatives and acquaintances as a professional visitor, she so shrewdly commercialized the sale of her "divine revelation" that she left an estate valued in the millions.

On April 14, 1883, in the first number of her "Journal of Christian Science" she was modest enough to say, "We shall claim no especial gifts from our **divine origin**, or any supernatural power."

According to her autobiography "Retrospection and Introspection," she, like Christ, disputed with the wise men in the temple at the age of **twelve** upon the occasion of her reception into the Congregational Church of the village. The debate was on the doctrine of predestination which she refused to accept, and so eloquently did the **twelve** year old child argue with the doctors that even the minister broke down and wept, and received her into the Church on her own conditions.

In Retrospection and Introspection, Page 12, she says "At the age of **twelve** I was admitted to the Congregational Church." It is all so beautiful and touching that it seems a shame that some iconoclast has dug up the old church record showing the date of her reception into the Church to be July 26, 1838, at which time this modern prophetess was **seventeen years and ten days** instead of **twelve years** of age. Are we unreasonable in suggesting that a prophetess who is to give the world a revelation "higher, clearer and more permanent" than that of Jesus should at least be capable of more exactness (if not to say truthfulness) in the trivial every-day affairs of her own life, if she expects us to believe her statements in the weightier matters which concern our own souls, or if we are to give her purported revelations higher authority than those of Jesus Christ in whose lips was no guile neither was any deceit found in his mouth?

In "Retrospection and Introspection," page 10, Mrs. Eddy says: "My father was taught to believe that my brain was too large for my body and so kept me much out of school." But from other sources we learn that the reason she went so irregularly to school was the fact that she was subject from infancy to convulsive attacks of an hysterical nature which the neighbors called "fits." As child and woman she suffered from this extremely nervous and neurotic condition and no proper estimate of her peculiarly interesting life can be made without taking this into consideration.

She goes on to tell us that as a child her "favorite studies were Natural Philosophy, Logic and Moral Science" and that "from her brother Albert she received lessons in the ancient tongues, Hebrew, Greek and Latin." Various of her schoolmates, however, assert that "Mary Baker completed her education when she had finished Smith's Grammar and had reached long division in arithmetic."

She then goes on to state "After my discovery of Christian Science most of the knowledge I had gleaned from school books vanished like a dream" and "learning was so illumined that grammar was eclipsed" and no one who has ever tried to get any logic, sense or science out of her writings will be inclined to dispute her as to this **"vanishing"** of any knowledge she may previously have had, at least Mark Twain does not dispute it in his book on Christian Science.

On page 28 of "Retrospection and Introspection," Mrs. Eddy says: "It was in Massachusetts in the year 1866 that I discovered the Science of Divine Metaphysical Healing which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon."

But in a letter to the Boston Post, March 7, 1883, she says, "We made our first experiment in mental healing about 1853, when we were convinced that mind had a science, which, if understood, would heal all disease."

Again, in the first edition of "Science and Health" (1875), she says, "We made our first discovery that science mentally applied would heal the sick in 1864, and since then have tested it on ourselves and hundreds of others."

Again, in the Christian Science Journal of June 1887, she says: "As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical systems were in no proper sense scientific."

Certainly there is plenty of variety here and we may take our choice as to **which Mrs. Eddy** we are going to believe as our prophetess, who comes to us, as she says, with "an idea given of God, this time higher, clearer and more permanent than before" was given through Jesus or any other who preceded her.

Which Mrs. Eddy will you choose as more reliable than Jesus as a revealer of divine ideas? The Mrs. Eddy of 1875, who dates her divine revelation in 1864? or the Mrs. Eddy of 1883, who dates it in 1853? **or** the Mrs. Eddy of 1887, who dates it in 1884? Or will you take the last Mrs. Eddy of 1892 and later years, who has finally decided it should be dated neither 1864, nor 1853, nor 1844, but 1866?

These differences of figures together with the **fact** that her third marriage license, dated January 1, 1877 states her age **forty years** while in fact she was **fifty-five** the preceding July, and taken in connection also with the enormous difference between the amount of property she owned and the amount upon which she paid taxes to the commonwealth of Massachusetts, do form a considerable of a stumbling block to one who might be inclined to accept her as a prophetess with a "higher, clearer and more permanent" revelation of TRUTH than that borne to the world by HIM whom all agree is, as He said, "the Way, the TRUTH and the Life."

The only touch-stone with which to determine the truth or falsity of any professed religion is its **agreement or disagreement with holy scripture.** Thus examined, Eddyism, the so-called "Christian Science," is proven to be what Paul in our text calls "profane and old wives' fables" which he says are to be refused and reproved and rebuked as the work of seducing spirits and the doctrines of devils.

I call your attention to Eddyism's Atrocities in its War on Holy Scripture.

1. The first and most fundamental doctrine of any religion is its doctrine concerning God. Let us therefore consider, first, Eddyism's atrocities in its treatment of the scriptural doctrine of God.

In the index to my copy of Science and Health there is the entry "God as defined in Christian Science." Turning to page 225 we read "God is supreme Being, the only Life, Substance and Soul, the only Intelligence of the universe, including man." It is interesting to note that Life, Substance, Soul and Intelligence, and similar words, are capitalized here and elsewhere. Page 226, "God is Spirit and Spirit is divine Principle, Principle is divine Mind, and Mind is not both good and bad, for God is Mind; therefore Mind is Good only, and there is but one Mind because there is but one God."

Here we have it then: God is supreme Being, Life, Substance, Soul, Intelligence, Spirit, Principle, Mind, Good. **All capitalized: all God.**

On page 230: "Soul and Spirit are one. God is Soul. Therefore there can be but one Soul. Soul is Spirit, Divine Principle." On page 231: "Mind is divine Principle, reality, and can produce nothing unlike Himself, God, the eternal Love."

In "Science and Health" (index) page 616 we read, "God as a Principle, not person saves man instead of pardons him."

On page 227: "Life, Truth and Love constitute the triune God, or triply divine Principle. They represent a trinity in unity, three in one —the same in essence, though multiform in office: God the Father; Christ the type of Son-ship; Divine Science or the Holy Comforter." . . . "The Holy Ghost or Spirit, reveals this triune Principle, and is expressed in Divine Science, which is the Comforter, leading into all Truth, and revealing the divine Principle of the universe."

Christian Science has no idea of, and does not teach a personal God. Its God is an impersonal, all-pervasive Principle filling the universe, which universe is itself inseparable from, coexistent with, and self-existent with this Principle, in fact identical with this Principle. There is no other substance than this Principle. Man and this Principle are identical. Nature and this Principle are identical. In spite of Genesis 1:1, saying, "In the beginning God created the heavens and the earth." Science and Health on page 13 says: "This Principle, Mind, God never created matter, in the very nature of the case could not create matter, in fact there is no matter; All is Mind, God is Mind; God is All-in-all."

The Standard Dictionary's definition of **pantheism** is, "The doctrine that identifies with the One Substance all finite physical and mental existences, as its more or less illusory and transient modes or manifestations; the doctrine which holds that the self-existent and self-developing universe conceived of as a whole, **is God.** . . . . In its more spiritualistic form it is apt to deny the true personality of man, and reduce all human experience to an **illusory and evanescent fragment of the divine reason,** the latter term, even, being employed with an impersonal signification."

If this is not a **perfect match for Eddyism** and if "Science and Health" does not teach **pantheism** instead of the scriptural doctrine of a personal God, and if the author of "Science and Health" was not a **pantheist** instead of a Christian, then Spinoza himself was not a pantheist.

The copyrighter of "Science and Health" has no other excuse for claiming to teach a triune God, than **the sole excuse of the wolf in sheep's clothing.** She uses these Christian terms **simply to deceive and delude.** Her God should never be thought of as a personal God or referred to by any other than the impersonal pronoun "IT."

With this Word of God, from the creation record on its first page to the prophesy of Christ's return to judgment on its last page, literally filled and made up of references to, and a revelation of a personal God who creates, speaks, loves, hates, pities, shows mercy, punishes, is long suffering, is grieved, and a thousand other acts and attributes which we can never think of ascribing to anything but a personal entity, how can any sane person accept this old wives' fable, this doctrine, of devils that the God of the Scriptures is a Principle and not a person? **On page 308 of "Science and Health" God is actually likened to the principle of mathematics.**

Spelling Principle with a capital "P" certainly does not atone for such ATROCITIES on holy scripture. In "Science and Health," edition of 1906, page 569, Mrs. Eddy represents God as "divine Principle" —as Life represented by the Father; as Truth represented by the Son; as Love represented by the Mother," and when we remember that she made a by-law for the "Mother-Church" forbidding any Christian Scientist to give the title "Mother" to any one else on earth except herself and any one's own mother in the flesh, and when we remember how she blasphemously attempts to write her own name into the Lord's model prayer, making it to read "Our Father, Mother God" instead of "Our Father who art in heaven," I say when we remember these repeated attempts to rob almighty God of His personality, while at the same time trying to **crowd her own self into the trinity,** we have here the most shameful atrocity on God and His word imaginable.

2. Eddyism's atrocities on Jesus Christ, the only begotten Son of God and Savior of the world, are on a par with its atrocities upon the personality of God the Father.

"Science and Health" on page 334 says, "The virgin-mother conceived this idea of God, and gave to her ideal the name Jesus." Have you been so carnally minded as to believe there was ever a **real babe,** born in a real stable, wrapped in real swaddling clothes and laid in a real manager? Then let the light of the star of Boston enlighten your benighted soul to the fact that virgin's womb was her **mind;** by communion with divine Principle there was conceived in her mind an **idea** of God; that idea was born as an **ideal** and given the name Jesus.

"Science and Health" says, **"Mary's conception of him was spiritual,"** mark you, not actually conceived by the Holy Ghost and actually born of the virgin Mary, an actual physical baby laid in an actual manger. No! But Jesus is spiritualized away into an idea, and ideal, or as we read on page 335, **'"Jesus was the offspring of Mary's self-conscious communion with God,"** and on page 332, "Christ is incorporeal, spiritual." Eddyism's Babe of Bethlehem is a mental babe, an idea and ideal of mind and not a babe in the flesh, a real, an actual baby. Is not this an atrocity on the gospel accounts of the nativity? Is not this atrocity upon the scriptural doctrine of the incarnation denounced as the very anti-Christ by John in the words: "Every spirit that confesseth not that Jesus Christ is come IN THE FLESH, is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come." Science and Health says on page 361, line 12, "Jesus Christ is not God, as he himself declared."

Eddyism commits another atrocity on Jesus Christ, our divine-human Saviour, when it attempts to divide him into two entities, thus causing a duality for which there is absolutely no warrant in Scripture.

"Science and Health" on page 229 says, "By these sayings he meant, not that Jesus was eternal, but that the divine idea or Christ was so." "Not that the Father was greater than Spirit, which was and is God, but greater, infinitely greater than the fleshly Jesus whose earthly career was for a day. . . . This dual personality, of the unseen and the seen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension; **when the human, the corporeal concept, or Jesus, disappeared."**

Mark you, she does not say the "corporeal Jesus" disappeared, but the **"corporeal concept, Jesus disappeared."** The disciples looked upon Jesus and regarded Him as having a body with flesh and bones. In fact our Lord invited them to handle him to verify this fact. But this was an "illusion of their mortal senses," a "false belief." When this was dispelled, naturally Jesus was dispelled—"the corporeal concept, Jesus disappeared."

This means nothing more nor less than that there really **never was any incarnation.** This great Christian doctrine which is the very foundation of Christianity is utterly vitiated if Eddyism is true, and we must say, "They have taken away my Lord and I know not where they have laid Him." He has **"disappeared."** What an atrocity this doctrine of devils is upon such scripture as Hebrews 13:8, "Jesus Christ, the same yesterday, and today and forever." Or upon the words of the angel to the sorrowing disciples at the time of Christ's ascension: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

Eddyism on page 229 of "Science and Health" teaches that Jesus was but for a day and then was annihilated—"disappeared"—Christ alone continued to exist after the ascension "in the eternal order of Divine Science."

This so-called "Christian Science" denies that Christ **has come** in the flesh, and 1 John 4:3 says that denial is inspired by the spirit of anti-Christ; "Christian Science" goes further and denies that Christ in His second coming **will come** in the flesh and thus makes the angel on the Mount of Ascension a liar, and furthermore, it makes John a liar the second time for saying in 2 John 7, "For many deceivers are going forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the anti-Christ."

But, Beloved, what have we here in this heresy? Something new under the sun? Something original with the copyrighter of "Science and Health?" She claims so. But here again history contradicts her.

This duality between Mrs. Eddy's Jesus and her Christ is nothing other than **Nestorianism over again.** It is the heresy of Nestorius of Constantinople which was condemned by the early Christian Church at the Council of Ephesus in the year 431. It is the creed of the Nestorian sect in Persia to this day, and was 1,444 years old when the author of "Science and Health" attempted to foist it upon an ignorant and unsuspecting world as a new thing under the sun in 1875. This is an atrocity even upon ordinary intelligence.

Passing by, for lack of time, the atrocities which this woman, so incapable of telling the truth herself, commits upon the perfection of Jesus Christ by telling us what Jesus should have done differently **"had wisdom characterized all his sayings,"** and at the same time claiming infallibility for herself in everything from the giving of a divine revelation "higher, clearer and more permanent than that before," to the selection of the men to manage its publication, we call your attention to her atrocities upon the scriptural accounts of the atonement. "Science and Health," page 23, "One sacrifice, however great, is insufficient to pay the debt of sin."

"Science and Health" on page 349 says, "The lonely precincts of the tomb gave Jesus a refuge from His foes, and a place in which to solve the great problem of Being. His three days' work in the sepulchre set the seal of eternity on time." "He depended not upon food or pure air to resuscitate wasted energies." . . . "Can it be called supernatural for the God of nature to sustain Jesus in His proof of man's truly derived power." . . . "His disciples believed Jesus dead while He was hidden in the sepulchre; whereas He was alive, demonstrating within the narrow tomb, the power of Spirit to destroy human, material sense. Our Master fully demonstrated Divine Science in its victory over death and the grave. Jesus' deed was for the enlightenment of men, and the salvation of the whole world from sin,

sickness and death." (Mark you, I am still quoting "Science and Health" and I am quoting a full paragraph that no one may say I have garbled her writings.) Mrs. Eddy goes on to say, "Paul writes; (For if when we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by His Life.) Three days after His bodily burial He talked with His disciples. The persecutors had failed to hide immortal truth and love in a sepulchre." Here ends the paragraph.

Now what have we here? Is this not **imposition** instead of **exposition?** This is not getting doctrine out of Scripture, it is writing false doctrine into Scripture. It is not interpreting Scripture, it is **mutilating Scripture.** This is literally substituting the word of a woman for the Word of God. This is the work of the devil begun in Eden when he injected the word **"not"** into what God had said, and thereby completely changed God's Word to read, "Ye shall not surely die." The devil, this time coming in the form of a **woman** instead of in the form of a serpent, would inject the word **"seeming"** to qualify the word "death" and thus put the lie to God speaking through Paul. Is this not an atrocity on Holy Scripture?

But this is not all. On pages 229 and 230 of "Science and Health" you may read this: "This was the 'Lamb slain from the foundation of the world,'—slain, that is, according to the testimony of the corporal senses, but undying in the deific Mind. The Revelator represents the Son of Man as saying, (Rev. 1:17-18) I am the first and the last. I am He that liveth and was dead, **not understood,** and behold, I am alive forevermore. This is a mystical statement of the eternity of the Christ, and is also a reference to the human sense of Jesus crucified."

When this vile woman changed the Word of God through Paul she did have respect enough for Paul to put in brackets the word ["seeming"] which she injected, but when she brazenly and blasphemously assumes to change the Word of the risen and glorified Christ, she does not even think it necessary to apologize to Him for changing His Word enough to put in brackets or in any other way indicate the unscripturalness of the words **"not understood"** which she injected into His unwilling lips to correct Him for an unwise saying.

Jesus Christ said, "I am He that liveth and was dead, and behold, I am alive forevermore." Mrs. Eddy corrects Him and makes Jesus Christ say, "I am He that liveth and was dead, **not understood,** and behold, I am alive forevermore."

Is "Atrocity in her war upon Holy Scriptures" to strong an expression for us to use in characterizing such **impudence,** such **effrontery,** such unparalleled **blasphemy?**

The polygamist of Utah who takes to himself ten wives and justifies his action on the ungodly and devilish doctrine which he reads into Christ's parables of the ten pounds and the ten talents, has the lesser

sin because he only ventures to change the intended meaning of Christ's words, while this much-married and divorced progressive polygamist of New England, to bolster up her unscriptural doctrines, **hesitates not to change completely not only the intended meaning but the actual words which were spoken by Christ and His inspired apostles.**

THIS WEIRD CULT AND ITS TEACHINGS A FORM OF CHRISTIANITY, AND ENTITLED TO THE NAME "CHRISTIAN!!!" WHEN ALL ITS ATROCITIES ON SCRIPTURE AND THE MANIFEST TENDENCIES OF ITS TEACHINGS UPON CRIME, MORALITY, THE PURITY AND CHASTITY OF THE HOME, BY MAKING LIGHT OF MARRIAGE AND SANCTIONING DIVORCE, AND ESPECIALLY ITS PLAN FOR THE BIRTH OF CHILDREN BY MENTAL CONCEPTION, ARE TAKEN INTO CONSIDERATION, THIS VILE RELIGION AND THE RELIGION OF JESUS CHRIST SHOULD HARDLY BE MENTIONED IN THE SAME BREATH.

How this crude, crude religion should be able to attract the interest of any thinking person, only proves the truth of what a certain great showman once said about the American people; it is one of the best indications of just how absolutely **gullible** some people are in the matter of religion. I have said that it was crude! Permit me to illustrate from its own textbook: In "Science and Health," on pages 570 and 571, under a text from Revelation relative to the key of David and the open and closed door, there are the author's definitions for the word "Adam" in which this Old Testament character is run through the author's moving picture machine after the following fashion: "Adam:" error; a falsity; the belief in "orginal sin," sickness and death; evil; the opposite of Good or God, and His creation; a curse, a belief in intelligent matter, finiteness and mortality; "dust to dust;" red sandstone; nothingness; etc., etc., **ad nauseam.** Thirty lines, one entire page of such definitions for our first parent whom we have been supposing was made in the image and likeness of God!!! But that is not all. She is not through with Adam even after all that. On page 233 we read, "The word Adam is from the Hebrew adamah, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads, **a dam,** or obstruction. This suggests, the thought of something fluid, of mortal mind in solution, of the darkness which seemed to appear, when "darkness was on the face of the deep," and matter stood as opposed to Spirit, as that which is accursed."

If anything more crude than that has ever emanated from the state insane asylum in our city it is certainly devoutly to be hoped that the inmate who gave birth to the "Science" is not allowed to run at large.

Think of it! The author seems actually to have been possessed with the obsession that **God Almighty spoke Anglo-Saxon** and that this Anglo-Saxon could be chopped into syllables and still make sense, the very same sense, in any other language whatsoever into which God's

Word might afterwards be translated. Apparently God never thought that there would some day be a German language, for if He had foreseen this He would have named the first man **"Ein-Deich,"** so that dividing it into two syllables it would suggest to the German speaking people as Mrs. Eddy says, **"a dam** or obstruction . . . the thought of something fluid, of mortal mind in solution, etc." Or, God never thought that there would be Syrians some day in that very country in which He placed Adam or He would have called His first man **"Al-haooz,"** so that these Syrians could "divide it into two syllables" and at once get the vision of **"a dam,** an obstruction to suggest the thought of something fluid, of mortal mind in solution, etc."

Apparently it did not even occur to God that Abraham, Isaac, Jacob, Moses, and others of His people would some time speak the Hebrew language or He would have named the first man **"Ahad-Masgeer"** or **"Ahad-Sachar,"** so that His chosen people might, upon merely hearing their original ancestor's name, have caught a vision of this Boston Prophetess' "dam" or "obstruction," suggesting something fluid, mortal mind in solution, or a **mental Niagara Falls or Gatun Dam in the Garden of Eden.** People who swallow such **crudities** as "divine inspiration" are deserving of pity rather than censure.

Time forbids our taking up the atrocity this crude cult commits upon the third person of the adorable Trinity, the Holy Spirit, in identifying Him again and again with "Christian Science" as the Comforter. Aside altogether from its blasphemy against the Holy Spirit, one cannot escape the ridiculous inconsistency of a religion claiming to be in itself **the very Holy Ghost** and for forty-five years steadfastly refusing to allow its bible of **divine afterthoughts** to be translated into the languages of all nations, for the very sign of the coming of the Holy Spirit on Pentecost was the gift of tongues which at once put the gospel into the languages of the whole known world. "Consistency, thou art a jewel."

Gladly would we take up yet with some fullness the atrocities of this religion in its war upon the scriptural doctrine of sin. Time permits us merely to mention a few proof texts from its **super-bible:—**

"Science and Health" says on page 81: "The belief of sin which has grown terrible in strength and influence, is an unconscious error in the beginning." On page 528 it is spoken of as "the illusion of sin."

Page 444: "The sinner is not reformed merely by assuring him that he cannot be a sinner, because there is no sin. To put down the claim of sin you must detect it, remove the mask, point out the illusion, and thus get the victory over sin, and prove its unreality."

Page 207: "Sin exists only as long as the material illusion remains. It is the sense of sin and not the sinful soul which must be lost." "The reality of sin is the awful fact that unrealities seem real." What an

atrocity upon such Scripture as this: "If we say we have not **sinned** we make God a liar and His word is not in us." Or this, Romans 5:12: "By one man **sin** entered into the world, and death by **sin**; and so death passed upon all men, for that **all have sinned.**"

Or Romans 3:23: "For **all have sinned** and come short of the glory of God."

Or 1 John 1:7: "The blood of Jesus Christ cleanseth us from all **sin.**"

Or Gal. 3:22: "The Scripture hath concluded **all under sin.**"

But why go further? It is on every page of the Bible, and of history from Eden on to Golgotha, and from Golgotha on to now and to the end of time.

The difference between a Christian Scientist and a Christian is that the Christian Scientist says, "God I thank Thee that I am not as other men are." While the Christian says, "God be merciful to me a **sinner.**"

An agent came to our door some time ago saying, "I am taking the enrollment of the school, may I step in?" Certainly! A representative of our public school system was welcome in our home though we had no children of school age. But when he was permitted entrance he drew from hiding at the side of the door a large case—larger than seemed necessary for a school enumerator.

In a few seconds he was rattling off his lingo, trying to sell us some portraits of the two "most beautiful children he had seen for months."

The first thing was to **"get in."** The second was by flattery and otherwise to "get an order" and **"make a sale."**

It is precisely so with this so-called "Christian Science." "Christian Science" first, last and all the time is a **book-agent** with a copyrighted book to sell at at least 500 per cent profit, and it is skilled in all the tricks of the book-agent, and it ought to be named the Church of St. Bunco the book-agent.

It comes to us in the livery of heaven. It gets in by telling you as I was told by phone some time ago by one of its leaders, "Our religion teaches nothing but what your religion teaches;" it flatters us by denying that we are sinners or even have the capability of sinning. It quotes Scripture glibly. It believes in God, a triune God, Father, Son and Holy Comforter, etc., etc.

After it has sold us its books, torn us away from some Christian Church (for Eddyism seldom ever makes a convert from the world, it is perpetually a proselyter from the fold of Christ), after it has torn us from the Church of Jesus, the Son of God, we come to realize we have been "taken in" by a typical book-agent, a vender of what Paul calls "old wives fables," and "Science falsely **so called.**"

It "accepts" the doctrine of God, defines Him as Principle, Mind,

Soul, etc., and "hands you" an impersonal God that ought always be referred to as **"it."**

It "believes in the same Jesus Christ you believe in," then declares that His conception of the virgin was wholly mental and that He was born not as a child, but as a divine idea or ideal, or corporeal concept.

It "believes in the death of Jesus Christ," but only a **seeming** death which was really only a misunderstanding! It talks of the "cleansing blood of Jesus," but it is the "blood coursing through His veins" as He went about His Father's business, and not the blood shed on the cross for sin.

It speaks of the Holy Ghost, but its reference all the while is not to the third Person of the Trinity of whom you are thinking as the promised Comforter, but to this crude, wierd and immoral religion which is a combination of pantheism, Nestorianism, Quimbyism, mesmerism, witchcraft and nonsense.

Again and again its identity may be found in the anti-Christ whose coming was prophesied in Holy Scripture.

But Paul calls it the religion of seducing spirits, the doctrines of devils and old wives' fables and Science falsely so called.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained."

"But refuse profane and old wives' fables, **and exercise** thyself rather unto godliness."

"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables."

In conclusion, may I declare that aside from the soul-destroying doctrines of devils which Eddyism teaches, its saddest feature is the **slaughter of the innocents** of which it is guilty before God and civilization. May I suggest that "Christian Science" lectures use as samples of their "healing" some little innocent children, I can name them in this immediate neighborhood who, placed before their audiences with their needlessly crippled and feeble little bodies, would cry out so loudly for vengeance that no sane audience would permit any man or woman to raise the voice in favor of such a hell-born religion of seducing spirits?

The ancient Jews imported from the Ammonites a god named Molech. This god was made of iron and heated red with fire and into its burning arms the parents threw their helpless little babes, meanwhile drowning their infants' pitiable cries with a pandemonium of shouts from frenzied and fanatical devotees.

That cruel, child-devouring god Molech is with us in this very neighborhood.

Its name, by the most shameful contradiction of terms, is "Christian Science."

Amen.

Rahab of Jericho

BY FRANCES L. BENNETT

There is no more interesting character in this interesting chapter of heroes and heroines we have been studying the past week than that of Rahab, recorded in verse 31. A wicked woman living in a wicked city among wicked people, but whose name is written in God's Book among others, who by faith believed and as herein stated, "perished not with those who did not believe."

Joshua, who followed Moses as leader of God's people Israel, sent spies, as we read in Joshua II., to search out Jericho. They came to this great walled city, to a little house on the wall, Rahab's house. Rahab had heard of the mighty God of Israel, of His wonderful works in delivering His people out of the bondage of the mighty, powerful nation of Egypt; how He had divided the Red Sea and allowed the Israelites to cross over from Egypt to the wilderness on dry land. For the pursuing Egyptians, the waters stayed not but fell upon them as they sought to take God's people back into captivity and Pharaoh, the king of Egypt and all his followers, perished. She had heard how God had led them, fed them, cared for them all the many years in the wilderness and guided them by a pillar of fire by night and a cloud by day. She believed He was a strong God and that these spies were His messengers. When the servants of the King of Jericho came, seeking the men who had come to spy out their city, Rahab hid the spies on the roof top, covering them with stalks of flax, saved their lives and sent the men of Jericho away, giving them wrong directions. Then she let the spies down over the wall in safety by way of a scarlet cord. She told them she knew they would come back and that the city would be theirs for God had given it to them. On the day of their victory, would they remember her, her father, mother, brothers and sisters and spare? Then the spies gave Rahab the scarlet cord, telling her to put it out of her window. Day and night, it would be for a sign of her faith and God's faithfulness and in the day when God's people would destroy the City, no Israelite would harm Rahab or any of her house that remained under the shelter of the scarlet cord.

Don't you think Rahab often looked at that red cord? It may not have meant much to the people as they passed by, but to Rahab it

meant life, deliverance and safety, not only for herself but for her household.

One day Israel came; great companies camped outside the city wall, Rahab, I am sure, saw to it that her family stayed under the protection of the scarlet cord. How exciting it must have been for her when Israel began to form a procession as Joshua had commanded (Josh. 6:8). "Seven priests bearing seven trumpets of rams horns, passed on before the Lord and blew with the trumpets and the ark of the Lord followed them and the armed men went before the priests that blew with the trumpets and the rearward came after the ark, the priests going on and blowing with the trumpets." The ark spoke to Israel of God's presence with them. The people were silent—no noise, no shouting—for God had told Joshua not to have the people shout until he bade them. So the ark of God went around the city once, just once, on that first day.

Was expectant Rahab, think you, somewhat disappointed when she saw Israel break the march and camp again? The walls still stood, the city went on in its wickedness unharmed but Rahab, believing, kept the red cord out of the window. Thus did Israel the second, third, fourth, fifth and sixth day. Still the city went on just the same as ever. No doubt, the inhabitants scoffed at the foolishness of Israel. Certainly they never saw an enemy come up against their city in such a fashion before—no hurling of stones, no trying to break through the walls. On the seventh day, instead of camping after going around the city once, Israel began going around again and again until she had encompassed the city six times. Still the wall was intact. Still the people went on in their wickedness and still Rahab kept the scarlet cord out of the window, gathering her household within. Then once again, the seventh time on the seventh day, Israel went around the city and the seventh time, Joshua said to the people, while the walls were still standing and while the people were going on in their wickedness and while Rahab's scarlet cord was still hanging from her window. "After the priests have blown on the trumpets, Shout, for the Lord hath given you the city." With a thundering, blasting, crushing sound, the great walls of the city fell in ruins, all but one little frail house, Rahab's house with the scarlet cord from out of one of its windows. Then each Israelite went up straight before him and took the city without hesitation and utterly destroyed all the wicked people within, but "Joshua saved Rahab alive and her father's household and all that she had," because she received the spies with peace. Faith brought salvation.

When we read in the New Testament the genealogy of Jesus, the Saviour of the World, Rahab's name is there. What a blessed reward of faith!

Dear boys and girls, God's Word speaks to you today. Not a scarlet cord is offered which you should hang out of the window in your home, but the blood of Jesus Christ, God's Son, shed for you and for all the world on Calvary. Rahab's scarlet cord was but a type, a sign of this precious blood. The blood that makes atonement for sin, the blood which when God sees, He will pass over you as He did over Rahab, so that sin, death and hell cannot touch you. Will you today believe His Word? It says, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Rahab received but a cord, but will you receive, or take, Jesus Christ as your Saviour? "As many as receive Him, to them He gives the right, the privilege, the power to become the Sons of God, even to them that believe on His name."

"Give your heart to Jesus, He is calling you,
Give your heart to Jesus, He is calling you,
Give your heart to Jesus, Give Him your heart today."

The Church in United Action for the Lepers of the World

By W. M. DANNER, General Secretary American Mission to Lepers.

Leprosy is a world problem.

Medical experts agree that there are at least two million Lepers. One out of each 800 people living, a Leper! We propose to think—about Five Words of Cheer, their **Alleviation—Segregation—Occupation—Evangelization** and the **Eradication** of the disease.

The American Mission to Lepers, Inc., through whom American citizens and churches are asked to co-operate, has established connections with this problem and provides a channel for the outflow of our generosity in aid of **Lepers** in all the World.

Alleviation.

Leprosy is a germ disease coming from organisms called Lepra Bacilli. Its manifestations are sometimes deferred for several years after exposure. Then it may become anesthetic, tubercular, or mixed leprosy.

It is needless to depict the discomfort and disfigurement resulting.

In many places these partially helpless people are outcast and neglected, increasing their dreadful suffering. Should they be fortunate enough to find a discarded dwelling they are often unable to keep it in condition and repair. They painfully illustrate the results of the teaching of heathen religions.

A changed condition is afforded through the ministry of Christian missions. The character of the work undertaken in each of the Leper Mission Stations is a standing testimonial to or lesson of **applied Christianity.** There are provided pavillions for the women, a hospital for the advanced cases; a comfortable church, kitchens, a room for medical dispensary work, etc.

Climate affects cases of Leprosy as it does rheumatism—no good days—but some days better than others.

The alleviation of the physical suffering from leprosy is greatly enhanced as in other diseases by the provision of the best sanitary conditions, good food in sufficient quantity to fortify the weakened body, and pleasant surroundings in which to partake of the food.

To many it is "new news" that medical treatment has even arrested the ravages of the disease.

More than a hundred years ago in Indiana, people began to take Chaumoogra oil for leprosy. It helped some cases. Few were brave enough to take the remedy. The word is **hard** to spell, **harder** to pronounce, but the medicine is **hardest** to take. Patients decide they would about as soon have leprosy as to take Chaulmoogra oil.

Dr. Victor G. Heiser, for twelve years Director of Public Health in the Philippines, made up his mind that if Chaulmoogra oil was a foe to the leper germ, he would try to find some way of introducing it into the system without nauseating the patient. He began to experiment and successfully use it in filtered mixture with Resorein and Champhor Oil given hypodermically. Clinical records show more than two hundred cases who lost all traces of the disease and have been free from symptoms of it for more than two years. This formula for using Chaulmoogra oil has been passed on to other countries and is being tested and improved. In the Louisiana leper colony twenty lepers have been discharged as apparently cured. Is not that a message of cheer?

Segregation:

The leper from time immemorial has been regarded as "Without the Camp," but segregation practiced has in many cases and in many lands disregarded the fact that the leper was a human being, in plain words just a **sick person.** The segregation practiced in the middle ages could hardly be considered as sympathetic or humane, although at least in Great Britain and France it was vigorous and complete, as it rid these countries of leprosy.

In India segregation has been difficult of enforcement over much of the territory partly for the reason that there has been no law adequately defining the leper. Also the custom in India has been not to interfere with religious beliefs. Hence, any old Indian leper beggar could declare himself a "religious mendicant" and continue his journey unmolested. A recent All-India Congress of workers has declared in favor of better segregation laws, including a revision of the Lepers Act, in order to get an earlier connection with Leper suspects.

The imperfect segregation in the United States has sometimes been no more humane than in Oriental lands. Jails have been used, pest houses, even freight cars, in which patients have been literal prisoners. Lonely cabins on mountain sides have been their homes and in one case a man driven to one of these was looked upon as a menace to the community. He was called to the door of his cabin by a group of citizens or neighbors (pity the word), whose guns were turned on him. When he fell, dead, he was burned with his little shack and thus his unhappy life ended.

In the matter of segregation we must think of the cost. The lepers' public earning capacity is not only lost but, in the segregation of individuals, that of one or more additional persons by being taken from

active business pursuits to become "watchmen," "cooks" or "caretakers." The economic waste is very large.

The city of Washington, D. C., in the case of John Early, gave him occupancy of a brick cottage located near the smallpox pesthouse. Fearing that he might break away, the windows and doors were fitted with iron bars. To add to the security $700 was spent for a barbed wire fence ten feet high, giving to the place the appearance of a jail even when out on the lawn in front of this little cottage. The patient stood the confinement and isolation as long as he could, then one night "broke jail" and left for parts unknown. He knew where he wanted to go, for he turned up in the Colony in Louisiana, where when last seen he declared that he was contented.

Segregation in a Christian nation should imply some suitable location for those afflicted. If segregation is necessary as a protection to the healthy community, it should be humane; for is not the leper just a **sick human being?**

We are glad that just this autumn the United States has acquired a fine large tract of land and made arrangements for the U. S. A. Federal Hospital in which comfortable homes will be provided for all the lepers in this land. This new hospital is located in Louisiana, by the Mississippi River, on a plantation about twenty miles south of Baton Rouge. The former State Leper Home here will be enlarged for Federal use.

Segregation as practiced under the Stars and Stripes in the Hawaiian Islands and in the Philippines during a period of 12 years has greatly reduced the number of leper people in these Islands; for as the worst cases die few new cases appear. The record is 60 per cent decrease in a decade.

Segregation is being encouraged by the Mission and practiced with more or less efficiency in Japan, Korea, China, Siam as well as India. It is being given attention in a small way in some of the South American republics. Let us pray that ultimately the 2,000,000 lepers of the world, many of whom are now in abject loneliness, outcasts indeed from human society, may find the care and attention that will soon be available for our own citizens with that disease.

What may well be called the most important phase in the segregation of lepers is conducted in a separate building. This is the **isolation of children** from their parents in the hope that they have escaped the taint and will develop into sound men and women. Leprosy is not hereditary, and comparatively few who come in contact with a leper contract the disease. However, one of the ways through which leprosy may be propagated is association of leprous parents with their children. In providing the means for early separation of the child from its parents, under arrangements which win the parents' willing consent, society receives protection.

Segregation will reduce the total number of lepers very rapidly in any country that will give the plan a fair chance.

Occupation:

The moment we begin to think of finding employment for the lepers, friends hold up their hands and say, "What can a leper do?" We speak, in these days of highly organized charity, about helping people to help themselves, but what could a leper do in your community to earn his way? There is no public occupation open to him and no regular chance for him to have an earning capacity, nor is there any place where he can, with willing consent of the neighbors, secure lodging or food. Separate residence provided, we should try to find something for him to do lest his loneliness become oppressive. This has been worked out in many existing colonies. True enough, many Leper people cannot work, although most of them would be willing, if able, indeed glad, to be self-supporting. In well organized colonies much of the work for their care and comfort may be performed by the patients themselves. In one of the Korean colonies only one untainted person is in the corps of helpers.

Some of the land is divided into small squares, and irrigated. These are assigned to patients for garden purposes, and those able to perform this kind of service have great pleasure in thus contributing to their support and keeping themselves usefully occupied.

They grow grains, fruits and vegetables, becoming in a small way farmers. Their produce is used for the benefit of the colony.

In government stations, where the appropriation takes care of the food, clothing and shelter, the people have some earning capacity, as in gardening already described, and in fishing, where they bring their catch in and sell at wholesale price to the Commissary Department. The same fish are served back to them as rations and the patients are allowed to do as they please with the small amount of money earned. Various plans in other stations encourage the patients to become usefully occupied. Sometimes where the disposition to utilize time to advantage is lacking, the wise Superintendent fits out an attractive little store. Here things needful or wholesome and tempting to the taste are displayed. This leads to a mental deduction and soon the patient seeks employment that his desires may be gratified by an early purchase at the store.

Sam Higginbottom has told of the way in which his lepers receive a pittance of eight cents per week, which can be spent as they choose. This resource gives them much joy as they spend part of it at the little store provided. But the residents are not always at work, for they can be occupied in useful ways through classes and entertainments of their own planning. They enjoy theatricals and educational classes. It is not uncommon for them to have Sewing, Music and Reading classes. Classes in Nursing are conducted and they are taught to do

bandaging and even light surgical work. The happiest Leper People are the occupied ones.

Evangelization:

The Master said the duty of his disciples was to go into all lands and preach the Gospel to every creature. How can you do this until you include the leper?

The climax of the work of the Mission to Lepers is the spiritual instruction given.

The testimony from all points on this phase of the work is the same: Segregation under Christian supervision, results rapidly in a definite spiritual growth of the individual.

There is no doubt about the reality nor the intelligence in their acceptance of Jesus Christ as their Saviour, for this life and the life to come. They are instant and continuous in putting into practice the teaching of the Master. Out of their disfigured, dismembered bodies, shines forth the spirit of their Redeemer.

The Mission sees that Churches and Sabbath Schools are organized among the Leper People and Song and Prayer Services are held daily. Scripture Reading and Bible Study are popular. In some homes patients can recite whole books of the New Testament. Leaders selected from among both men and women patients are trained for this form of service.

Touching, as well as remarkable instances of personal experience and Christian living, in various asylums, are told in letter after letter received at the office of the Mission.

The stories of prayer lives give an inspiring illustration of the joy the evangel brings to these people. In Siam the Chiengmai Leper Home has the record of practically every member becoming a Christian. When some one said, "Yes, a rice Christian," because the Mission provided his "Rice," Dr. McKean gave this illustration of their generosity.

If money be the "Acid Test" of one's sincerity, these leper people would seem to be among those who stand the test. Out of their very scant allowance of pennies they are really liberal givers. Some of them practice tithing. When the envelope plan of systematic giving was proposed it was adopted heartily with the gratifying result that for the past eight months the weekly contributions have maintained an increased proportion of more than four hundred per cent (400%). Amongst their gifts may be mentioned: a contribution to Evangelistic work in Kwangtung, China, Scripture distribution in Chiengmai Province, contributions to the Siam Expeditionary Force in France, the American Bible Society in New York, the North Siam Theological School and Evangelistic work in Chieng Rung, Yunnan, besides Presbytery's appointment for the Central Fund.

The Christmas season is a particularly happy occasion in that they rejoice to give on that day, and seem to have entered into the real meaning of the Lord's saying that "it is more blessed to give than to receive."

Dr. Robert E. Speer was present at a Communion service which he described: "The Leper Asylum is one of the most wonderful institutions in Siam. The morning we were there twenty-five were baptized and welcomed to the Lord's table. I think the highest honor I have had in my life was to be allowed to hold the baptismal bowl out of which these lepers were baptized. I am taking it home as a priceless memorial. Of their own accord they brought to this communion service a gift of thirty-six rupees, given out of their poverty and meagre earnings to help lepers of other lands who might be less fortunate than they. We came away with grateful and rejoicing hearts."

Bishop Warne of India says: "The most encouraging feature is the fact that practically all the Lepers who enter the Asylums become earnest Christians. The chief way in which they co-operate in the work of the evangelization of India is by means of Intercessory Prayer Bands. There has, for some years, been a revival among our people in India in which the people in the Leper Asylums have shared."

At Asansol Asylum, Bishop John E. Robinson says: "It was unspeakably touching to hear one and another open their hearts to the Lord in earnest petition for His blessing upon their fellows. One lad of nine, an untainted child, prayed fervently for the conversion of his mother, one of the lepers present. She was happily converted some days later. We listened with delight to the beautiful, unconventional testimonies of regenerated and Spirit-annointed Lepers. My soul did magnify the grace that could so wonderfully transform. Think of it! Gladness and joy filling the hearts of persons in such awful condition, and they, at leisure from their own desperate state, taking upon themselves the burden and responsibility of intercession on behalf of the unsaved world."

Eradication:

To rid the world of leprosy is an objective worthy of the highest and best efforts made by representatives of the united church. Three objectives of the Mission to Lepers have been kept in mind all through the years. To evangelize the lepers, to relieve the terrible sufferings, to supply their simple wants. But the question has been asked many times, "Shall humanity ever have relief from this terrible scourge which has infested all parts of the earth?"

"Yes." Eradication is possible, and is indeed being accomplished wherever segregation is adequately practiced. Shall the Church lead in this work? The Church can do it—and is doing a share even now. We have only to set ourselves resolutely and definitely to the task, and it is done. In this day of large budgets for church enterprises,

the cost of ridding the world of leprosy is a mere item. In the program of world conquest for Christ, **the uncleansed leper is a stumbling stone.**

What estimate does the **world** put upon the efficiency of the Church in the face of this unfinished task committed to it? This task the Church can complete within the space of a very few years, if undertaken with intelligence and determination. **We can actually rid the world of leprosy.**

Governments need only encouragement to lend their aid. Public sanitation appeals to those not even interested in the Scriptural motive.

The effectiveness of the work being done, the character of the leadership given through representatives of the twelve American and twenty-one British and Canadian Missionary Boards now working with the Mission to Lepers are such as to warrant this statement, which for emphasis we repeat: The Christian Church **can** lead in ridding the world of leprosy in a few years **if it will set itself to the task.**

Where are the lepers? They are all over the world, belonging practically to every race. Russia has probably more lepers than any other European Country. The Scandinavian Peninsula is infected along its western coast line. In portions of Spain and Portugal and along the northwestern shores of the Mediterranean lepers are found. India and southern China may be called hotbeds of leprosy. Japan, too, has many lepers, so have the Philippine Islands though now greatly reduced in numbers by scientific segregation under Government leadership. The Hawaiian Islands have a small quota. Practically the entire coast line of Africa and Madagascar is badly affected.

In South America the contagion spreads up through Central America and into Mexico where it is severe. Oceanica and the Islands of the Seas have not escaped. Even far off Iceland has her leper colony, and Greenland knows the disease. There are lepers in Canada, and there are lepers in the United States of America.

What is to hinder the extension of the method of segregation and of healing ministry to all these countries, to the remotest corner of the earth, by which the stamping out of leprosy can become merely a matter of years?

Agencies:

What the Church has done for lepers has been chiefly through the Mission to Lepers, the Inter-Denominational clearing house for this work.

The whole Spirit of Missions is gathered up in the four objectives of the Mission to Lepers:

To preach the gospel to the Lepers;

To relieve their dreadful suffering;

To supply their simple wants;
Ultimately to rid the world of leprosy.

The Mission to Lepers, always representing the Missionary Boards whose servant it is, co-operates with representatives of these Boards and with Governments in order to secure humane laws respecting lepers, and to bring about world-wide segregation of victims of the disease.

Asylums are already maintained at ninety-two centers. Some of these are owned by the Mission to Lepers in the name of the Missionary Boards, in others it co-operates in what is called "Aided work." In addition to the work in such centers Christian teaching is provided for Government and State Asylums. Untainted children of leper parents are cared for in Thirty Homes.

The goal of the Mission is to extend its operations into every area of the world where lepers are found, and to bring about governmental co-operation for the segregation of all lepers where they shall receive the care that only Christian sympathy can provide. **And when that has been accomplished the day will be near when the world will be rid of leprosy.**

Finally:

The American Mission to Lepers is asked to take as America's share in this work a yearly budget of $219,150. Think of an opportunity to lay hold of this great problem at a nominal cost of $25.00 for each hour of the day and night! With **$25.00 per hour for 8766 hours** (the number of hours in one year), the needed $219,150 can be realized.

Even five dollars will take a "twelve-minute share" of this urgent, "round-the-world" task. **How much shall be our share?**

Jesus The Lord

By REV. M. E. DODD, D. D.

"That at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord to the glory of God." Phil. 2:10-11.

Liberty and Lordship! What apparently incongruous terms. How can one be free and at the same time be subject to an over lordship? How can we as Christians, "Stand fast in the liberty wherewith Christ hath made us free," and at the same time be absolutely amenable to His Lordship in everything.

We had as well ask how the railroad locomotive can be free and at the same time confined to the narrow limits of the two rails. It is free only when it is thus confined. The moment it rebels against this limitation and leaps off the rails, it immediately becomes a hopeless and helpless thing. The justice and righteousness of God in Jesus Christ are the two rails upon which the locomotive of human life must run, if they are to be free indeed.

Acknowledgement of the Lordship of Jesus must be voluntary and not coerced. The expression of Paul "confess that Jesus Christ is Lord," indicates this distinction. The word confess is translated in Matt. 11:26, "I thank Thee." It means to voluntarily acknowledge with adoring wonder and holy acquiescense the rightness of the thing proclaimed.

This subject of the Lordship of Jesus brings before us at once the question of the center of authority in religion. There is wide disagreement as to what the center of authority is, as to what the court of final appeal in matter religious is.

There are those who say that **conscience** is the seat of all authority in religion. They quote with much satisfaction that we are to worship God according to the dictates of our own conscience. All who claim this fail, in the first place, to recognize the proper function of conscience. Conscience is not a dictator. Conscience does not legislate nor administrate. Conscience is only the judge upon the bench who pronounces judgment according to the light he has. So, unless

conscience is enlightened by the Word of God and vitalized by the Spirit of God and its judgments are according to the will of God, they are likely to be and most generally are imperfect and quite often very wrong. We need to learn that it is possible to be perfectly conscientious and yet wrong. The heathen mother who throws her child to the crocodiles or who puts her helpless infant in the arms of a white hot Molech until its flesh is burned to a crisp does so in all good conscience. Conscience did not dictate this act, but, did approve because this was its standard of right. Christians may be conscientious in the performance of religious rites or ceremonies or in the doing of what they consider duty and yet be wrong. So, one cannot depend upon conscience unless it squares with the high standard found in Christ Jesus.

Besides all of this, one who sets up in himself the seat of authority in matter religious becomes at once a spiritual anarchist and bolshevik.

Yet others locate the seat of authority in a church. And in order to enforce the will of "the Church," the state has to be called to its support. It was during the reign of Constantine that this unholy marriage ceremony which united church and state in an adulterous wedlock was performed. From this parentage has also sprung the most cruel and wicked of all persecutions. This incestuous bed has been the prolific source of the world's most wicked woes.

Neither the Church nor the state nor both of them combined has any right to dominate the will, the conscience and the soul concerning religious matters, because these institutions themselves are composed of mere human beings. And it will not suffice to say that the Church is the interpreter of God's law, because no one individual or set of individuals have a special privilege at this point above all other individuals. We are all kings and priests unto God alike. All we be brethren and only one is Master, even Christ Jesus.

Formerly the Church called the state to its assistance for the enforcement of its will and the state used the military for the accomplishment of this purpose. At the present time we resent this with all our hearts. But we are liable to just as deadly a danger in another direction. There is a mania for legislation. What we fail to accomplish by moral suasion and by spiritual power, we rush off to state or national legislatures to accomplish. I feel sometimes as though we would be better off if not a legislature or congress would assemble for a dozen years. It would be infinitely better for everybody to do the right thing because Christ in the heart prompted the doing of it rather than to do it under constraint because a law on some statute book said it must be done.

There are yet others who localize authority in the Bible. They are

bibliolators. They are strict for the letter of the law. There it is written down and we have no need to go any further.

None can go further in their respect for the Bible than myself. It is a great revelation of the will of God. It is divinely inspired, every book and chapter and verse and word of it is given of God.

"This precious book I had rather own,
Then all the gold and gems
That e'er in monarchs' coffers shone,
Than all their royal diadems.

Nor were the seas one chrysolite
And the earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

But they who look to the mere letter of the law as the final court of appeal fail to recognize the fact that no law has authority only as it is made authorative by the living forces of law behind it. The laws on the statute books of our land are vital and meaningful only when the administrators of the law are strong and aggressive and forceful in its administration.

So the Bible divinely inspired as it is has authority only as the vitalizing, life giving and forceful personality of the Lord Jesus Christ lives and breathes in it and acts through it. Like Balfour Derr's famous cartoon representing Southeastern Europe by the figure of one great man, so we may find throughout all the scriptures the one great man Christ Jesus. His feet are bathed in the waters of the first of Genesis where it is said that His heel shall bruise the serpent's head.

His head lies pillowed upon the rock of the Revelation. His heart throbs and breaks and bleeds at the Fifty-third of Isaiah and His brilliant brain scintillates in the eighth of Romans. It is He that gives to the Bible whatever authority it has. The letter killeth, the spirit maketh alive.

So the conscience is authoritative only as it is enlightened by Christ; the Church only as it is directed by Christ and the Bible only as it is vitalized by Christ. Thus we are shut up to the one and only source of authority in religion, the Lord Jesus Christ.

The Lordship of Christ was proclaimed by Himself and by His apostles upon every occasion. Referring to Peter's sermon at Pentacost, Dr. G. Campbell Morgan says: "Confronting blind, unbelief and flippant scepticism and idle curiosity and surging sorrow and blinding sin and masterful passion and all else, he said, "Jesus is Lord."

"There is one King, one Lord, one Master, one seat of authority, one Tribunal to which men may make their appeal."

But there are those who would acknowledge the Lordship of Christ and yet claim that there is necessity for a visible, earthly leader. These are they who secularize and materialize religion. Nothing to them is real except what can be touched with the hands of flesh and seen with the eyes of flesh. The touch of an unseen and spiritual hand upon theirs and the vision of an unseen Lord to whom alone we are to give obeisance are experiences they have never known.

All Christendom needs an allied command we are told. With this I most heartily agree. The allied armies in France soon made an end of their task when the unified command headed up in Marshall Ferdinand Foch. But who shall be our allied commander? We all cannot agree that it shall be the pope. We cannot agree that it shall be this or that church. We cannot agree that it shall be a combination of several individuals or churches. Who shall this allied commander be? I arise to nominate the Lord Jesus Christ. Let all Christendom agree that Christ and Christ only shall be Lord and every difficulty shall at once be settled. He is Lord, we only need to recognize it.

He is Lord by divine appointment. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here is one who alone possesses the divine right of kings.

Jesus is Lord by the inherent regality of His character "He has moved into this new century with all of its electric guidance with the supernal loveliness of the King of Men."

His character and personality belong in supremacy fashion to one of those men who is always the leader of his group and is looked up to by others, as rightfully occupying a position of authority because He is what He is. One is reminded of the testimony of Charles Lamb. He said to a group of literati, "If Shakespeare should walk into our presence we would all instinctively rise and greet him. But if Jesus Christ should come among us, we would bow and worship."

Jesus wrought no work of art; He left no personal literature; He made no scientific discoveries; He produced no invention; He was never elected to any political office; He divised no system of philosophy; He performed no duties as a statesman; He led no conquering army as a military hero; and yet His supernal character reigns and radiates over all, blessed forever.

Jesus is Lord by right of the royal service which He renders. He humbled Himself and became obedient even to the death on the cross for our sakes. And the slightest wish of one who would do that for us should be absolute law. I buried scores of our soldiers, many of them at sea, eleven of them in one grave at the battle front. And every time I looked upon their mangled and torn bodies and put their youth-

ful forms out of sight I could not help but say, "they died for me and mine." One who makes such supreme sacrifices for me can get anything I have and call upon me for any service he will. The sacrifice of Calvary crowns Christ Lord of all. When I stood by the cross and saw the nails pierce his hands and saw the spear thrust into his side and realized it was for me he died, then and there I yielded my heart, my life, my all to Him forever.

Jesus is Lord of all and must be so recognized in the intellectual realm. Democracy demands intelligence. And this intelligence must also be morally sound. But it cannot be so unless Christ be the very heart of it. Humboldt said, "What you want the state to be tomorrow, you must put into the schools today." Taking this advice Germany put selfishness and militarism into her schools fifty years ago and brought forth a world war. Lord George recently said, "The most formidable foe we had to fight in Germany was not the arsenals of Krupp, but the schools of Germany."

Our schools must be actively and aggressively Christian, or else we shall see, under tyranny of the mob, more terrible times than was ever seen under the tyranny of monarchs.

Jesus was the world's wisest teacher. When He established the world's first democracy on the organization of his Church, He immediately stipulated that its membership should consist only of regenerated individuals. Democracies without this individual regeneration may be more deadly and damnably dangerous than militarized monarchies.

There is such a thing as "color in education," according to Sir Auckland Geddes. Is there any difference in Christian mathematics and heathen mathematics we are asked. Do not two times two equal four regardless of the school in which it is taught? Yes, that much is true, but it is also true that the personality of the teacher and the spirit of the class room and the method of the teaching have a great deal to do with the color of that mathematical problem. And unless Christ with His spirit and teaching produce the proper color, there will be dangerous results. Jesus must be Lord in all our intellectualism.

Jesus is Lord in the moral kingdom. He changes the very hearts and lives of men and of nations. The pierced hands of this peasant carpenter have lifted empires off their hinges. The glory of England and America today is the glory of Jesus. Fifteen hundred years ago our ancestors were drinking blood out of the skulls of their fathers while China was then an ancient civilization. Today the Stars and Stripes and the Union Jack cemented by the blood of Flanders fields into an undying friendship, stand the world around as the symbols of justice and righteousness and service. But it will be so only as long as Christ is recognized by these peoples as Lord and Master.

Jesus is Lord supremely in the religious kingdom. He is the sole

mediator between God and man. We will bow the knee and humble the heart and bend the will to none other. Any man who in the holy moment of ordination falls upon his knees and agrees to preach any other preaching than that which the Lord Jesus bids him preach surrenders the holiest rights of a human soul and violates the first principle of religious life. Let Jesus alone be Lord of all because He is as high above all others as the pyramids are above the sands of the desert.

"He was born in denial of the laws of life. He died in defiance of the laws of death. He was Lord of all law."

"His forgiveness was unbounded; His generosity was untiring; His patience was inexhaustible; His wisdom was unfathomable; His courage was illimitable; His faith removed mountains; His hope had no shadows in it; and His love was infinite."

A brilliant English lady lay dying in Paris during the great exposition there. In a weakened state she gasped to her friends the one word, "bring." They, supposing she desired food, brought some but she shoved it aside and gasped again "bring." They brought the most luscious fruit that could be found but she would have none of it. She again said; "bring." They gathered all of her friends about her, thinking that would satisfy her. Then looking round about and in clear resonant voice she said,

"Bring forth the royal diadem,
And crown him Lord of all."

This coronation Hymn is the national anthem of the Kingdom of God. One Sunday morning when the choir was singing an anthem and were mounting up to the full chorus with the organ's full diapason and the grand swell opened, they swung in the midst of it into:

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him Lord of all."

I instinctively rose to my feet and stood at attention. I said to my people, I shall never again sit while this national anthem of the Kingdom of God is being sung.

"Crown Him, Monarchs, Seers and Sages,
Crown Him Bards in deathless pages:
Crown Him King of all the ages!
Let the mighty anthem rise.
Hark! the crash of tuneful noises:
Hark! the children's thrilling voices;
Hark! the world in song rejoices;
Till the chorus shakes the sky."

Jesus, the Conscious Mind of God

By ELWIN L. HOUSE, D. D.

It has become a settled fact in the psychological world that man has a trinity mind; conscious, subconscious, and superconscious realms of one mind. Not three minds, but one mind with three realms to it. The conscious mind is the realm of sense; it is the mind of flesh, appetite, reason, will, passion, and judgment. It is the final court of appeal. Through this mind, the subconscious and superconscious realms must do their work. They are invisible, and have no reason, no will, no appetite, no judgment. The grandeur of this conscious mind can be seen in the works of man everywhere.

The subconscious mind is that realm below the conscious, and accounts for that phenomena of life that lie outside of the conscious realm. It is related to the conscious mind as the engineer is related to the conductor on board of the train; the reservoir to the faucet. It is the vault of supply; the storehouse of the conscious mind. It is also the mind of intuition, perfect memory, extraordinary ability, and being the mind that never sleeps, it is appointed by the Creator to function the human body. It touches every cell of the body, and can send supplies of power and strength, by the power of applied suggestion, to every part of the body. It works best at night for mental healing, because it is left alone by the conscious mind, it will execute the command with magnificent results. It is greater than the conscious mind, and more real, because it has faith, love, and genius as its elements. It is the more natural self, the conscious mind being the artificial self, or ourself built up consciously.

The superconscious mind is the mind of the spirit. If there is a realm under the conscious, called subconscious, so there is a realm above the conscious, which we call the superconscious. This mind is God-given. In the Scriptures, God is called "The Father of spirits," Heb. 12:9, and in Jer. 1:5 we read: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

This realm has the capacity to know and apprehend truth. Here is where man is above the brute. The latter has a conscious and a subconscious mind; that is, some reason and intuition. But it has no

ability to respond to truth. This superconscious mind distinguishes a man from the highest below him and allies him to the highest above him. It is the "pneuma" (spirit) mind, as over against the "psyche" (soulish or mental) mind. When a man gives up life, he commends, as Stephen did, his spirit (pneuma) mind into the hands of God.

This spirit mind relates to the spiritual. It is the one point at which God, who is Spirit, could enter man's life. We hold to the great fact that God is in the depths of a man's being. How can we tell that the voice which speaks to us is divine, only upon the presumption that there is something in man that is divine.

Here, then, are the realms of man's mind, conscious, subconscious, and superconscious. And these three are one. Have we not here the solution of the Trinity?

Trinity embodies a truth that is of faith grounded on revelation. It includes two elements: (1) That there is one God. (2) That in the one Godhead there is a personal distinction of Father, Son, and Holy Spirit. Each has distinctive peculiarities. One cannot be God without the others, but each with the others is God. The word subsistence is commonly used in this connection to signifiy that mode of existence by which one individual is distingushed from another, one person from every other person. As applied to the divine nature it denotes the mode of existence which is peculiar to each of the divine personalities.

The Trinity! How difficult of explanation! How hard to understand! What battles of thought have surged about the subject! What divisions from it in the Church! Great the day when the problem is solved! Happy the hour when the mists have cleared away and God is revealed in His tri-nature! But that day and hour belong to the secrets of the Father. So we do not claim to have solved in this lecture one of the mighty questions of the ages. But we feel that use of symbolism may help some into more light and faith of what Jesus Christ is to the race of men.

Professor A. H. Strong says "that man is the counterpart of God, for he bears His image." God, therefore, is the counterpart of man in His mentality. Therefore God has a conscious, a subconscious and a superconscious mind. And this tri-mentality is divided up into Jesus, as the Conscious Mind of God; the Father, as the Subconscious Mind of God; and the Holy Spirit, as the Superconscious Mind of God; and these three are One, as the conscious mind, the subconscious mind, and the superconscious mind of man are one. And just as the subconscious mind and superconscious mind of man are invisible, so with these same realms in God. And just as man can make these realms visible through his conscious mind, so these realms of God are made visible through the Conscious Mind Jesus Christ.

Christ, then, being the Conscious Mind of God, created the world

and all things therein. For He is the Wisdom, Reason, and Power of God in exercise. God never thought anything, said anything, did anything, except through Christ. Christ is the creator of all and the sustainer of all. The world, the heavens, and man all move and have their being in Him. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:13. And Paul emphasized this same truth when he said: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9. Again Paul says: "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16-17. By Christ, then, not as a subordinate instrument, but as a co-ordinate agent, God made the world. Let none say, when the messenger invites him to Christ, that he would draw away from God, for Christ is with God, and is God. For we read: "He that built all things is God." Heb. 3:4. Campbell Morgan says: "It would seem clearly evident that the Son of God had forever been the One in whom God took form, and therefore the One through whom God is revealed."

Just as some vast mountain towering aloft into the clouds is the first object that arrests our attention, and He will be the last when proaching the land, and when again she sails is the last that lingers in his view, so is the Lord Jesus Christ to the world of man. When we approach the study of God's revelations of Himself, Christ is the first object that arrests our attention, and He will be the last when we look back from the ocean of eternity. Go where we will, the Lord Jesus Christ occupies and dominates our study, no matter from what side we contemplate the ways and works of God. We behold Him first, Him midst, Him last, Him without end.

We read: "He spake and it was done." The angels were created first, for we read that when the foundations of the earth were fastened, "the morning stars sang together, and all the sons of God shouted for joy." And these angels are termed messengers, sons of God, heroes, holy ones, and the heavenly hosts. Names are assigned to various individuals among them. Tobit 12:15 mentions seven archangels, and Enoch 20 names six, Uriel, Raphael, Raquel, Michael, Saraquael, Gabriel; and Jeremiel and Lucifer are added in other passages. Uriel is the regent of heaven, and its starry hosts; Raphael is the angel of healing; Michael is the guardian angel of Israel; Gabriel is given first place in the Mohammedan angelology; Jeremiel rules the spirits of the dead. All these were helpers and guardians of the good.

We read: "I heard the voice of many angels round about the throne." In the presence chamber of the King of kings they wait—"angels that excel in strength, ministers of His, that do His pleasure, hearkening unto the voice of His Word." Ps. 103:20-21; Rev. 5:11.

To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to Paul when in the peril of the sea, angels came. Thus holy angels have, in all ages, ministered to God's people.

But evidently there came a time of evil angels, because the Bible gives several instances of rebellion against God on their part. Just how sin began, as to its origin, we do not know. God was not responsible for it, and there was no deficiency in the government of God that brought about an uprising that made for sin.

Campbell Morgan says: "The teaching of Scripture is that the problem of evil lies further back, prior to the creation of man. Revelation takes man no further back than the fall of the angels, which is declared and not explained. From that fall came the first movement of evil in human life and the ruin of the race. Jesus Christ, the Head of the new race, goes back to the point of the origin of evil in man, and confronts the personality, who is the head and front of the offending.

Satan was made in his original creation a servant of God. All the powers of his being were to act under the direction of the Eternal. There was to be no choice of the will save under the guiding principle of the will of God. He was created with his face toward God, and the secret of his success was in keeping his face in that direction. His fall consisted in the fact that he set before his face another purpose, another reason, and thus turned his back upon Jehovah. Jesus won because he said: I beheld the Lord always before my face."

All we know is that Lucifer chose to pervert his freedom, and sin must have originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer, "Son of the Morning," was first of the angels, holy and undefiled. We feel quite confident that the description to the King of Tyrus in the twenty-eighth chapter of Ezekiel applies unto Lucifer.

"Thou sealest up the sum, full of wisdom, and perfect in beauty Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast

perfect in thy ways from the days that thou wast created, till iniquity was found in thee." Ezek. 28:12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But says Ezekiel: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezek. 28:17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." Ezek. 28:6. "Thou hast said in thine heart, 'I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.'" Isa. 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself.

Yet again we read in 2 Thess. 2:3-4: "The son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." And Jude tells us about "angels that kept not their own principality, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And there is a famous passage in the Psalms that refers to this rebellion: "How art thou fallen from heaven, O Lucifer! Who didst rise in the morning! How art thou fallen to the earth, that didst wound the nations!"

And John writes: "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth. and his angels were cast out with him." Rev. 12:7-9.

We are now in a position to ask how did it happen that Lucifer's name was changed to Satan? Satan is a Hebrew word meaning the enemy or the accuser. Lucifer would not be given such a name until he became such, which he did when man came. The name Lucifer could not be kept because "he was not perfect in beauty." He was no longer the Son of the Morning. This agrees with the Bible's method of changing names, such as Jacob to Israel; Simon to Peter, and Saul to Paul.

As a result of these and other passages, the Church Fathers argued that Satan was an apostate, and an enemy of the Church and the believer. And some regarded the work of the atonement as a price paid to Satan.

Some have also argued that Satan is a mere personification of evil,

and that evil exists only as it is found in the human heart. Schleiermacher thinks that Jesus accommodated Himself to the idea and language that prevailed in Judea, but he did not regard Satan as a real and living person.

Jacob Bohme says: "Lucifer envied the Son his glory; his own beauty deceived him, and he wanted to place himself on the throne of the Son."

According to Jude, there were "angels which kept not their first estate, but left their own habitation"; that is, they were not pleased with the posts and station that God assigned and allowed them, but felt that they deserved better. They would be sovereigns, and so they rebelled—left their own habitation and invaded the office and prerogatives of others, and tried to seize their place and power.

God saw the fall from eternity. Why did He not prevent it? Ah, why? Redemption was no afterthought—it is an essential part of the plan of God in the beginning. The incarnation, death, and resurrection of Christ were not the result of a change of purpose to meet unforseen circumstances; they were foreseen and foreordained in the eternal counsels of God. Those counsels are wholly above the range of our understanding; we cannot see through the veil of mystery which surrounds them. We simply know that the purpose was formed in eternity that Jesus Christ, the Conscious Mind of God, was to be sent forth as a Redeemer. And therefore when the world was founded it was not without respect to redemption. God planned and acted beforehand, as though redemption had taken place—throwing a splendor over material creation, giving a day of grace to men, sending forth redeeming power upon men's minds and bodies. Calvary was not to appease God, but to show His love.

And so after Christ had created the heavens and the earth, He created man in His own image.

The Word says: "And the Lord God formed"—that is much like the other account, "God created,"—formed man of the dust of the ground —the other writer had shown the dust—"and breathed into his nostrils the breath of life; and man became a living soul." This may have been by one act, or by a long-continued bestowal of life. The important truth is that it was done, and man was "a living soul," but one constituted by the breath of life of the Creator. Our fathers read this, and learned its principal truth—God made man. But how was the dust gathered up into the shape we bear? They did not know. If at this time any one knows, he is in hiding.

"Man then had the life of God, and at such a moment religion became possible. For there was in the earth a person whom God could love; upon whom He could lavish His love, in the blessedness of loving, and one who could respond with love.

"It is wonderful to make life. It is a mystery. We have it, and do not know what it is. Alone in its presence we are silenced. A little while ago an eminent naturalist uncovered the heart of the smallest bird. It was only a description, but the listeners were hushed as in worship, when the point of life was reached, revealed, unveiled. He parted the soft feathers, divided the delicate skin, opened the fragile framework; and there was the heart, quietly beating through it all, its hidden forces working uncomplainingly, and holding the fair creature in being, with a skill and strength which all the cunning of the world could not imitate. It was a moment which has never lost its awe, when I saw the life of the Eternal throbbing in the heart of a humming bird."

And After Adam Came the Creation of Eve.

And then He created a helpmeet for man who was called woman. And He gave them dominion over all things. And God planted a garden eastward, and there He put His children to till the soil, and commune with Him. And these two had a greater degree of intelligence, and a greater capacity for enjoyment than the beasts of the field or the birds of the air. But before intelligence could shine, and life develop, man must develop character. For man saw neither good nor bad. And so they came under the law of God. And the process of law created an opportunity to violate it. Man could choose, and this gave him his sovereignty. Restriction was placed upon man: "of the tree of the knowledge of good and evil" he should not eat.

"Why did Adam and Eve become false to themselves and their only friend? There never has come anyone to tell us. They could do it, or they would not have done it." An automatic virtue would have been the virtue of trees and birds, extended a little way. Huxley said he should be willing to be wound up every morning like a clock, if it would insure his going right all day. I should not. Liberty was a genuine gift and held the hazard.

It would seem that God's original plan was that man should not die or work. But when he ate of the forbidden fruit the sentence was passed: "By the sweat of your brow shall ye earn your bread."

Had Adam remained obedient to God, he would have continued to enjoy free access to the tree of life and lived forever. Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess, and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Rom. 5:12, "Christ has brought life and immortality to light through the Gospel."

So God came with His promise of restoration, in that the woman's seed should bruise the serpent's head. He designated One who should

come and save mankind. This lighted up the gloom, and gave a star of hope to God's people. Again and again came messengers of hope and cheer to save men in their dark hour of despair. And who was the messenger but Christ, the Conscious Mind of God? For ever and anon we read of the "Angel of the Covenant; the Angel of the Lord." This means someone apart from the ordinary angels. For ten times in the thirteenth chapter of Judges we read the significant phrase, "The Angel of the Lord." And the man Manoah, concerning whom these references are made, turning to his wife, said, "I have seen God." Seen God! How do you know He whom you saw is God? Because when Manoah turned to the angel, and said, "What is thy name?" the angel of the covenant said, "My name is Wonderful." And Isaiah tells us that the name of the promised Messiah shall be called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." And when Jacob lay dying in the land of Egypt he harked back to the scene of his early manhood, and said, "At Luz Jehovah appeared to me, and He said, 'I am the Almighty'." And John, in Apocalyptic vision, saw Jesus Christ in heaven; and Jesus Christ took upon His lips the same word to which Jacob had referred, as He said, "I am the first and the last; He who was and is and is to come: the Almighty."

And we are all familiar with that statement in Daniel where the three worthies were cast into the fiery furnace, and there came another of whom it was said: "The form of the fourth is like the Son of God."

And there came a time when Christ, the fullness of God's heart, the Fountain and Finisher of nature, the prophecy of promised joy, broke out upon the summit of creation, not only to utter but to realize a revelation of blessedness with which both Nature and Time are strained and charged.

God was made flesh, the meanest part of man. Flesh bespeaks man weak, and He was crucified through weakness. 2 Cor. 13-4. Flesh bespeaks man mortal and dying, Ps. 78:39, and Christ was put to death in the flesh, 1 Peter 3:18. Nay, flesh bespeaks man tainted with sin, Genesis 6:3, and Christ, though He was perfectly holy and harmless, yet appeared in the likeness of sinful flesh, Rom. 8:3, and was made sin for us, 2 Cor. 5:21.

How did Jesus come to flesh? Around this question has been a storm raging for many years. Men have been deposed from the ministry for denying the virgin birth. The "Inside of the Cup" and other writings have been insistent that the Church has no foundation for this dogma.

To look at this problem correctly we might state that there are three opinions about the birth of Jesus worth considering.

The first is the dogma of the Immaculate Conception, held by the Roman Catholic Church. It claims that God raised Mary up to the

absolute sinlessness that Eve had before she sinned, securing, therefore, an untainted human medium for the birth of Jesus.

To Cyril, Patriarch of Alexandria, whose monks dismembered the body of Hypatia, the Church owes its peculiar phrase, "Mother of God," which did more than anything else to excite Mohammed's indignant resentment to Christianity. Long had raged the dispute regarding this doctrine, Nestorius contending that the Virgin Mary should not be regarded as the "Mother of God," but only as "the mother of Christ, the God-man." Enlarging on the attributes of the illimitable and Eternal God, the Bishop of Constantinople exclaimed, "And this God have a mother? . . . could the created bear the uncreated?"

At the Council of Ephesus, before Nestorius and the Syrian bishops could arrive, the whole matter was settled in one swift day. The Virgin's party triumphed. Mary was made the "Mother of God." Multitudes, offended by the grotesque suggestion, and resenting current gross explanations of the Trinity, joined cause with the Nestorians. It was feelings of this nature which actuated Mohammed, when he abandoned polytheism for monotheism, to reject the doctrine of the Trinity.

Worship of Mary and the making of her "Mother of God" led him to think of the Trinity as the Father, the Son, and the Virgin Consort. So Mohammedism cries: "God is one (not three, not many) and Mohammed is His prophet."

The dogma of the Immaculate Conception is nowhere taught in the Bible, and is therefore rejected by the Protestant Church.

The second is the doctrine of the Incarnation, God manifesting Himself in human form in the person of Jesus. All are generally agreed that this is taught in the Bible, and it is held by all believers. To deny it would be to impeach the Scriptures.

The third is the doctrine of the Virgin Birth, which is a statement of how the incarnation took place. Many of the orthodox people hold that the doctrine of the Incarnation does not depend upon the Virgin Birth. And we would not go so far as to say that one who would not accept the Virgin Birth has thereby denied the deity of Christ.

But we do say that one who will not accept the Virgin Birth denies the facts of the Bible. Matthew and Luke affirm that Jesus was born of a virgin mother, without the intervention of a human father. Joseph was Jesus' legal father, but not His real father. And the reason why both genealogies trace the Davidic descent of Jesus through Joseph was because the Christ was bestowed by God upon the house of Joseph, although Mary was in the genealogical descent of David.

If we do not accept the Virgin Birth, then we are shut up to the fact that our infidel friends have brought forth, that "Jesus Christ was a bastard." The Bible distinctly says Joseph was not his real father. Who, then, was His father? Some say a priest, and kindly Church

people who deny the Virgin Birth say: "I hope that Joseph was His father." I cannot accept the idea of "bastard," because I do not believe that a just and holy God would allow the greatest man in the world's history to come to such a place through unholy wedlock. If God cares about purity and the sweetness of the family life, surely His greatest exponent will be born through purity.

Therefore it is easier for me to accept the idea of the Virgin Birth then to deny it, and get into the troubles that such a denial brings.

Now some deny the Virgin Birth because Mark, John, and Paul say nothing about it. Well, on such a line of reasoning we come and say: "Neither did they say anything about the boyhood of Jesus and other facts recorded, so we might justly say that Jesus never had a boyhood, which is preposterous."

Now the incarnation means the immeasurable transformation from a divine to a purely human mode of subsistence, out of which, by a process of development, the divine mode was at length regained. In support of this incarnation we have John's testimony: "And the Word became flesh, and dwelt among us." John 1:14.

Jesus Christ, then, was the Conscious Mind of God in flesh. Mary gave Jesus the human form, but the mind of the mature Christ was the Conscious Mind of God. We are told that He took upon Himself the form of a servant, but nowhere that He took a servant's mind. Here, then, is one in human nature speaking to His fellow men from the divine rather than from the human side. He could not be called the holiest and best of men because we cannot compare Him with men at all. There is no second to Him; none who stand in the same category. He is the Teacher, all other men are taught. He is holy, all other men unholy. He is the Saviour, all other men the saved. He is the messenger of God, all other men those to whom the message is sent.

The geologist, finding a stone where there are no other stones like it, reasonably concludes that it was imported. The botanist, finding a flower where there are no other flowers like it, concludes that its seed was brought from another place. A Chinaman, walking down a street in Pekin, meets an American. The man is like himself, but in many respects totally different. His dress, his language, his religion, his thoughts, are different from his. A foolish man, that Chinaman, if he does not conclude that he has met a foreigner.

Now Jesus Christ was a man like other men, and yet so different from all other men that we are justified in believing that He was more than man; so different as to warrant the conclusion that He was not a native of this world.

We now take another step in our unfoldment, and state that the subconscious and superconscious mind of the Trinity has committed the reason, the will, and the judgment of the Godhead to the Conscious Mind Jesus Christ.

We read: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Here we have the whole work of Christ presented. "In Christ Jesus"—it is most vital; not merely in His school, in His character, but in Himself, as the branches are in the vine. Philosophers have come, but their wisdom is not sufficient. "Beside the pellucid wisdom of the Son of man the ablest and best-intentioned abstractions of the meandering schoolmen, modern or ancient, are as a brilliant noonday on a whitened beach compared to a foggy morning on a misty coast. With simple phrase, pungent parable, enriching love, and always with fiery vigor, Jesus sent home changeless truths." From Christ we learn what to choose, respect, pursue, enjoy. His revelation enlarges knowledge. His teachings give practical guidance. His spirit leads into all truth. He is the only safe "Thought Teacher." "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3. God condescends to reason with us; He appeals to our sense of obligation, to our regard for our own interests, but all is done through Jesus Christ.

And what about the will of God? We read: "This is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. Christ Jesus, the Conscious Mind of God, is the spere in which the will of God is displayed. How can it be displayed in any other way? You cannot display your will except through your conscious mind. Life has its reality, its meaning, its interests, its end, in the will attitudes which we take. We must will, not merely think or feel. The most original thing in human life is the impulse to action.

And the Lord Jesus Christ, the Conscious Mind of God, is organized for action. As He takes His place, there is a tone of command, a vigor of life, a purpose seen, all of which indicates a desire to do the Father's will.

When General Chaffee said to the generals of other nations, when the legation at Pekin was in danger from the Boxers, "I go at once," not waiting for the Germans to come, he acted as the conscious mind of the United States, and in his going he was the means of saving the legation. Thus Jesus in all His wonderful acts represents the Godhead, and saves the people.

And yet again we read: "All judgment is committed to the Son." John 5:22. It is He that has the divine ability, the divine knowledge, the divine authority, the divine justice, in virtue of all His relations to the world and mankind.

The early Church fathers were divided as to whether Jesus judged as the Son of God or the Son of man. We have discovered the truth, and that is, that He judges as the Conscious Mind of God. Jesus would not be capable of judgment unless He had been God. Hypocrisy must not pass undetected, nor unobtrusive merit fail of recompense. Angels

cannot be judges of human character, nor do they possess themselves of all the necessary evidence.

Again, there is no doubt but what the subconscious mind is ready for suggestion, but the suggestion must come through the Conscious Mind of Christ which is the will of God. Hence prayer must be made in the name of Christ. "Whatsoever ye shall ask the Father in my name, He will give it you." John 16:23. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14-13. Hence we see that the suggestion which touches God the Father, the Subconscious Mind of Power, must come through Christ Jesus. Such suggestion comes without error, for Christ is the Truth; it comes without uncertainty, because He is the Way; it comes without weakness, because He is the Life.

When Christ made the world, it was by words. But when He would save the world, it meant His death upon the cross. Some of you say: "Why, I am all right." This is as if you looked up into the face of Christ Jesus and said: "Your death upon Calvary was superfluous." That is like taking a pen and striking out the word atonement; like taking an ax and cutting down the cross and telling Christ that you don't need it. But the Word of God says: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Peter says: "Who His own self bore our sins in His own body on the tree, by whose stripes we are healed." And then there are these passages to take into consideration: "The Lord laid on Him the iniquities of us all." "He was delivered for our offenses." "His life was made an offering for sin." The earliest gospel, that of Paul, says: "Christ made Him who knew no sin to be sin in our behalf." 2 Cor. 5:21. Finally, the death of Christ seems to be set forth as the basis of the universal offer and dispensation of pardon in the strong words: "In whom we have our redemption through His blood, the forgiveness of our sins." Eph. 1:7. And Jesus speaks of giving "His life a ransom for many." And at the Last Supper Jesus tells His disciples that His death is for them, for the many, for "the remission of sins." On the cross, then, the Conscious Mind of God died to save us from sin. And we who do not see this might well ask the question: "Am I normal?" Jesus' death removes the deadly in our souls and becomes to us the gate of life. It took the most precious thing to remove the most repulsive thing. Only the law of the spirit of life in Christ Jesus could free us from the law of sin and death. "Our peace was born out of His pains. Our joys spring out of His sufferings. The light of our glorious hope rose from the gloom of His desolations." "God forbid, then, that I should glory save in the cross of my Lord and Saviour Jesus Christ."

Here, then, we see that Christ Jesus cannot be divided. Some say that it was the human Jesus only who suffered; the divine Christ did

not. The two, however, are inseparable. And the Subconscious Mind suffered because the Conscious Mind suffered, and the Godhead was at Calvary. This thought brings a new consciousness of God and a new consciousness of sin. God suffers unto sacrifice that He may save, not that He needs to be appeased and moved to mercy.

One has said: "The cross of Christ has two elements; one is the element of divine satisfaction and atonement." I do not believe that this can be explored or fully explicated. My own attitude toward the death of Christ in one of its aspects is that there is a depth and a significance which has never yet been reached by the thought of man, nor has it been revealed in the pages of inspiration.

How plain it is that to reject Christ is to reject God! Personal, deliberate, conscious turning away from Christ is turning away from all light and love and hope. The medieval story relates that when Jesus was carrying His heavy cross along the streets of Jerusalem, on His way to Calvary, He stopped a moment at the door of a Jewish shoemaker, to ease Him of His burden. But the shoemaker came forth and brutally bade the Saviour pass on. For this he is condemned to be himself forever passing on, roaming from land to land, seeking rest but finding none, until Christ comes again. Gustave Doré has given us a series of pictures of the Wandering Jew. The most solemn feature in them is the perpetually recurring cross. When the Jew lifts his eyes heavenward, he sees the cross upon the top of the cathedral spire; when he comes to the meeting of the ways, the guidepost makes a cross before him; rivers and floods, clouds and sunbeams, habitations of men and solitudes of nature, are all and evermore holding up to him the cross and reminding him of the One who died upon it, and whom he rejected and scorned so long ago. It is a parable of Christ's omnipresence. The suffering Saviour is the life of nature and of man. Through all history He is working out His atonement. The mark of the cross is upon every sun and star, upon every chemical atom, upon the body and the soul of every man. There is no other name given under heaven, whereby we may be saved. If we accept Him, we become spiritually partakers of the divine nature, and all things are ours. If we reject Him, the very stars in their courses fight against us, and the whole universe becomes a cross, to condemn and to punish.

You will notice that the angels are not singing "Worthy is the Miracle Worker," though as a miracle worker Christ was worthy. I know the boast of civilization is that we are mastering the forces of nature. The trouble is our scientific friends are a little prone to claim all the miracles to themselves, and do not think God can do any just now. The tendency is to push God out of the World He has made. Mastery of forces is not worthiness. Invention may not make a man better. Why, he can swear over the telephone, record his oath in the

phonograph, and commit sin while making an electric plant, or plot against God and man while flying in an airship.

Jesus Christ as a complete man is worthy, but they are not singing about that. "Worthy is the Lamb that was slain." Calvary was the focal point of Christ's life. He came from heaven to earth for the purpose of sacrificing Himself, that He might redeem fallen men from sin. His cross is more glorious than His resurrection; indeed, the resurrection borrows its glory from the cross. It is not wonderful that Christ should conquer death and come out of the tomb. The wonder is that He should assume human nature and die. That He should rise from the dead is just what every angel in heaven would expect, but the angels are still wondering at the manifestation of love on Calvary.

Thus the resurrection becomes the medium through which the glorified life of Jesus is infused into the personality of the believer. It is now the living Christ imparting His glorified strength that is the ultimate Christian principle.

And in the glory of heaven, Christ, the Conscious Mind of God, has the "alleluias." The Scriptures teach that Christ's kingdom is an everlasting kingdom, and of His dominion there is no end. And yet we read in 1 Cor. 15:24-28, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father . . . then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." In what sense, then, can Christ be said to deliver up His kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ.

First, that which necessarily belongs to Him as a divine person, extending over all creatures, and of which He can never divest Himself.

Second, that which belongs to Him as the incarnate Son of God, extending over His own people. This also is everlasting. He will forever remain the head and sovereign of the redeemed.

Third, that dominion to which He was exalted after His resurrection when all power in heaven and earth was committed to His hands. This kingdom, which He exercises as the "Theanthropos," and which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done—when He has subdued all His enemies, then He will no longer reign over the universe as Mediator, but only as God; while His headship over His people is to continue forever.

So when Paul speaks of the Son being subject, or retiring from view, he is speaking of the Son as incarnate, or externalized in the flesh, visible outwardly in the man form, and known as the son of Mary. Trinity will remain, but the mortal sonship, the man, will disappear, and be no more visible. The Son will not be conspicuous in

rule as now, but God the Trinity, Conscious, Subconscious, Superconscious Mind, will be all and in all.

It will be well for us to recall that after Jesus Christ ascended, the Bible shows Him at the right hand of power; then, as appearing to Stephen, the Son of man STANDING at the right hand of God; then, appearing to John at Patmos, WALKING in the midst of the seven golden candlesticks and holding the stars in His right hand, walking amid the churches and holding their ministers in His mighty hands! Then, again, He is shown as COMING in power with His angels, and every knee shall bow and confess that He is Lord of lords and King of kings. All these movements show us that JESUS IS THE CONSCIOUS MIND OF GOD.

The Psychology of Orthodoxy

BY ELWIN L. HOUSE, D. D.

When God makes a mountain or a sea or a sun, it is complete and needs no change. But man is not created that way. He is to grow, to be unfolded by his own struggle. And yet He who supplies sun and air and rain for the plant must supply nourishment and atmosphere and sun for the life of man. There is a great amount of true philosophy in that passage of Scripture: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." Not a man by himself, or God by Himself, but man and God, is the true unit of life and power.

And just as no bee misses the shape of his cells; no bird of passage misses the direction of his flight; no plant aspiring toward the light misses the color and kind of its flower; no more will a soul as a being set for joy miss the state of absolutely full enjoyment, unless it refuses to take the life which Christ came to give.

A sponge must have the sea. It must let in and possess the sea, all the currents and tides and even the salt of it, drinking and swaying and feeding in its element, and then, as being sea-like in its habit, it fulfills its kind and is complete. So a man must have the Infinite Life for which he is made flowing through him, freshening and stimulating him. And man but gasps till the Infinite touches him, and then he lives.

In the words: "I am come that they might have life, and have it more abundantly," Jesus announces clearly His mission. There can be no question as to the purpose of the incarnation, the teaching, the doing, the dying, the resurrection, the ascension of Jesus Christ. It had but one purpose, all comprehended in a single word, Life. Jesus is the life-giver. This is His supreme glory. Of course He is more, but this is His commanding claim. "He is our teacher, but there are other teachers. A teacher gives knowledge; Jesus gives life. He is our pattern, but there are other patterns. A pattern gives an example; Jesus gives life. He is the Good Shepherd, but every pastor should be a good shepherd. A shepherd gives oversight; Jesus gives life. Here is one name which He shares with no other. He is the life-giver. No other guide or teacher can say that."

Now how does He do it? How does He give us this life? In answering these questions we will approach our field along three lines:

First, Christ for us; second, Christ with us, and, third, Christ in us. And first of all Christ did something for us. "He died for our sins." "For our sins!" There are volumes of theology packed into that little preposition. "Verily, verily, I say unto you, I am the door of the sheep; by me, if any man enter in he shall be saved." "By me," note. The apostles drafted no theory of the atonement. It was the fact they insisted on. There is a wide difference between a fact and a philosophy of that fact. A fact is a fact forever. It is a fact that Jesus was born in Bethlehem some nineteen hundred years ago. That is a fact; but the philosophy of that fact has given rise to many theories. John Wesley preached a great sermon once on earthquakes. As an illustration of God's providence it is most excellent, but as a rationale of earthquakes it is worthless. That Christ died for our sins is a fact admitted by every denomination of historic Christianity, but when the Calvinist wrote his version of it, and the Arminian his, and the Unitarian his, and the Moralist his, then you had four explanations of the one fact. Truth never divides people; it is the philosophy of truth that divides them.

Charles Hodge spent fifty years trying to fathom the depths of the atonement, but he was saved exactly in the same way as the little girl who, when asked if Jesus had forgiven her sins, said "Yes." "How do you know?" "Because I love Him," she made answer. "And why do you love Him?" "Because He loves me." That was decisive. Love is the best theory of the atonement.

Sir Joshua Reynolds once examined a painting, and at the end of his scrutiny said significantly, "It wants that." "That" meant everything. And our life must begin with Jesus for us.

Observe and fix well in mind what the atonement did, and what it did not do. It did not pardon any one; it only made it possible for God to pardon. It did not remove the enmity of the human heart; for it left the human heart unchanged. Men hated God as bitterly after Christ died as they did before. The natural heart is as rebellious today as it ever was. But the atonement did do this; it removed the opposition which the transgressed law offered to man's salvation. It provided a medium through which God could express His mercy to us, and not disregard His own decrees. It furnished to the law an equivalent to the punishment of the criminal, and hence made it possible for God to remain "just," and yet justify the "unjust." So Christ for us is a success. Whether a soul is saved or not, Jesus is not a failure. If any are saved, it is because, by the exercise of His wisdom, God, through Jesus Christ, has taken all obstacles out of the way. If any are lost, it is not because the hindrances remain unmoved, but because they themselves refuse to be benefited by the removal.

But Christ for us is a fact, and it is this fact that lays the foundation of real life in God.

Jesus Christ is the revelation of God's perpetual presence and perpetual power in the world. Holiness is health. Sin is disease. Forgiveness is healing. God is the Great Physician. We come before Him, not as criminals to be judged and punished, but as sick to be cured. "The great thought of the atonement is not that I shall be saved from future punishment, but that I can be delivered from my sin." "To be lost is to be in sin, not to be in hell; to be saved is to be in virtue, not to be in heaven."

It costs something to give life. It cost God His Son, and it cost the Son the cross and agony to give Himself. And He poured out His life blood that He might give His life blood to us. And this Christ for us moves human hearts as nothing else in the world.

A distinguished missionary was sent among the Indians, and he preached to them, with all his earnestness, of God, His power, His grandeur, and His glory; but they turned away and laughed at him. Why, they had heard far nobler sermons on these subjects than man could utter. They had sat down by day amid the wild pomp of their mountains, and the sublime silence of their forests; and at night had looked up at the pavement of unfading fire above their heads. They had listened to the rushing of the cataract—"deep calling unto the deep"—and to the music of the tempest, and the cry of the hurricane. Before their eyes the lightning's fiery flood had rifted the sturdy oak; and hoarse and strong had thundered on beneath them the might of the earthquake. They had heard these preach, and they preached of God in tones which mocked the puny articulations of human eloquence. And now, that white man should come and tell them there is a God, and that this God is great, and powerful, and glorious,—they spurned him in hardness and derision. Baffled in his first effort, the missionary changed his address, and proclaimed a crucified Jesus. He opened his Bible, and read to them those words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "God spared not His own Son, but delivered Him up for us all." Nor did he preach in vain now. The gaze of his audience was at once fastened. They were astonished at the doctrine, and their hearts were at once touched. As the speaker went on with "The faithful saying and worthy of all acceptation," as he led them from scene to scene of the Saviour's humiliation and sorrow—from the manger to the garden, and from the garden to the judgment-hall—smothered sobs and murmurs began to be heard, till at last, when he brought them to the cross, and showed them, nailed there, the abused and suffering Son of God, and said, "All this—these tears, these groans, this blood—for you," the poor savages could not refrain any longer; they had

stood all else, but they could not stand this; they exclaimed, "Is this true? Is this true?" and lifted up their voices and wept aloud.

Hence as we read the gospels we come into contact with Jesus for us as a Saviour everywhere. And this Saviourhood means life. And this word life was ever on the lips of Jesus. He was always promising life. "If thou wilt enter into life, keep my commandments." "He that believeth on me hath life." "Ye will not come unto me that ye might have life." Everywhere there is eager pleading with men to enter into life, and we further find that Jesus identified life with goodness. To Jesus life consisted in goodness. Wickedness is death. "The soul that sinneth, it shall die," is not so much a threat as the statement of a great truth. For the sinning soul dies by reason of the very fact of its sinning. There is no life for the human soul but in righteousness. Jesus therefore used language which we may call violent when He referred to the possibility of a man's losing his higher life. Better to cut off the offending hand or foot if it hinders the aspiring soul. Not that Jesus anticipated any literal interpretation of this statement. The forceful illustration is used to emphasize a terrible, an eternal truth. The very possibility of a man's failing to enter into the life of the spirit, the life of fellowship with God, was a thought which brought tears to the eyes of Christ.

In these days we are harboring in our hearts a sentimental sympathy which overlooks sin and condones iniquity and seeks to apologize for the stern words of the Saviour. There is no doubt that He uttered a ringing doom against sin. But it was not the doom of a threat. Jesus never threatened. He revealed what sin is, its very nature is death. The open door of life in God is before men. To pass by that door does not mean that God will arbitrarily punish, but that very passing it by is death. The issue of sin is doom, exile into the night, abandonment. Jesus said that for the deliberately sinful there is no place but the night, no place but the outer darkness, no place but ultimate separateness, no place but abandonment. Against these words of Jesus I will rear no statement of my own; I will rather silence my imagination and sentiments, and quietly take my place with Him. But I will repeat that Jesus Christ is for us, a Saviour. And this Saviourhood means our life.

We now come to Christ with us. Just before He went away, He said: "Lo, I am with you always, all the days, even unto the end of the world." "It is expedient for you that I go away: for if I depart, I will send Him unto you. He will guide you into all truth." We may live with an abiding sense of the Divine nearness. "Thou art with me." "I am continually with thee." Is this our experience? Is this our knowledge? I fear not.

Thomas Moore has given us a beautiful story in "Lalla Rookh," in which he tells us of a certain prince who was betrothed, according

to the custom of his time, to the princess of a distant country whom he had never seen. As the marriage day drew near, he sent an escort to bring his bride. Among the escort, sent to while away the tedium of the long journey, there was one noted above all the rest. He was gifted in all things, and by his sweet songs and romantic tales he proved a delightful entertainer. The princess felt his power and was drawn toward him. Ere she was aware of it, she awoke to the fact that he had won her heart. Heroically she fought her affections, and sought to chain them and keep them true for the prince, whom she was soon to meet as her husband. Her pledge had been given to him, and her honor and truth were on trial. It was a fearful inner conflict through which she passed, but by the might of a woman's heroism she proved true. When the journey was over, and the wedding day had fully come she went to the marriage altar feeling that she was sacrificing her very life to meet her promise. But what a glad surprise was there, and how her heart bounded with joy! On being introduced to the waiting prince, she discovered that it was he who as entertainer in the escort had, in disguise, won her heart.

Christ was God in disguise among His disciples. He had won their hearts. He so won them that they could not part with Him. He was now going away, and bewilderment and sadness came to them. Then He declared another great truth to them. He is to be with them always. "I am continually with thee." And we ought to be able to say: "Thou art with me."

"Within Thy circling power I stand,
On every side I find Thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God."

To live thus is our great privilege.

Christ in the Holy Spirit is with us as a divine Companion. "Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Believing this, William the Silent slept peacefully amid assassins. Binding upon their foreheads these words, our Pilgrim Fathers went forth to their mighty work. The divine convoy is our great substantial fact. "Our Leader may not be seen; the music to which we march is not heard, but in the shadow of the cloud and fire stands our Guide and Guard—our Father, God."

What a sense of strength and security comes to us when we grasp this great truth, Christ with us. "Because He is on my right hand I shall not be moved." And that consciousness has turned some of the weakest men into the grandest heroes. I remember that when I was a boy I had at one time to go through a long wood, and I had a great

dog with me, and in his company much of my fear was taken away. And amid life's thickest difficulties and dangers we may have the companionship of God and that shall be our defense. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." You remember how Moses pleaded with God, saying, "If Thou go not with me, send me not up hence." Yes, and the strongest and bravest man may well fear to face life's stern duties and difficulties in his own strength; for in that case defeat is inevitable. But with the assurance of God's presence there comes power to face life's sternest forces and foes. In this world of sin and struggle the one voice we need to heed and trust is this: "Fear not. . . . thou art Mine."

And Christ with us makes our life much happier. In ordinary life there is certainly much to sadden and sour the human heart, and the one great antidote to that is a more vivid realization of God. "In Thy presence is fullness of joy." "Then were the disciples glad when they saw the Lord." The unexpected appearance of Jesus in their midst dispelled their disappointment and doubt and sadness, and inspired them with new hope and gladness. Listen to these words: "I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore, my heart is glad, and my soul rejoiceth." The Divine companionship, an abiding sense of the Divine presence, fills the soul with a new music and the mouth with a new song. "Did not our hearts burn within us while He talked with us by the way?"

"As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown."

There was a little girl who repeatedly awoke in the night, and was often frightened with the darkness; and she always insisted on coming into her mother's room and bed. Nothing else would satisfy her. One night her mother said to her, "You should not do so, Olive, for there is nothing to be afraid of; and it is just as dark in this room as your own." Then, nestling up beside her mother, the little one replied, "Yes, mother, but you are in this dark room." Ah, her mother's nearness made all the difference to the child's feelings. And there is nothing that can disarm the soul's fears and soothe its sorrows like the realization of God's presence.

"In darkest shades, if Thou appear,
My dawning has begun;
Thou art my soul's bright morning star,
And Thou my rising sun."

Christ is always with us. Unseen, He sees; unheard, He hears; unfelt, He upholds. Even the one who has wandered farthest away need not, like the prodigal, think of the Father as in a distant home. That was only true in the story. In fact, the Father is always near. He is not present as an unconscious force or as a careless observer. He is not present as nature is—folding us in a cold embrace. He is not present as men, to criticise as much as to help. He is present at every moment and in every place, in all the fullness of His personal love. The effort to understand His truth and to follow it, He does not fail to see and to encourage. A brave acceptance of responsibility awakens at once His sympathy, and leads Him to instill into feeble hearts His strength. An obedient performance of duty, a brave acceptance of sorrow, are all observed by Him. And in the hour when thou sleepest the last sleep, there in the shadow, standeth One keeping watch over His own, who never slumbers nor sleeps. And, lo! at the touch of His hand thou shalt awake out of dreams and fitful fever; and thou shalt awake and be satisfied, because thou shalt then be in His likeness.

There is a beautiful story of an aged woman, whose long years had sapped her strength. She knew her Bible, as well as her Saviour, and would repeat long passages from memory. As the years went by, her memory failed, and it was hard for her to recall.

But one passage of Scripture remained to her, and she repeated it often: "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." After a little, she only could remember "that which I have committed to Him."

The last few weeks of her life her feebleness increased. Her loved ones noticed now and then that her lips moved. And thinking she might be needing something they would bend over to hear her request. But they heard her repeating over and over to herself the same one word, "Him—Him—HIM." She had lost the whole Bible but one word. But she had the whole Bible in that word, "HIM." Christ was with her "all the days."

And now once more, Christ in us. This brings us into the deepest channel of the river of life. "I live," says Paul, "yet not I, but Christ liveth in me." And Christ being in us is a literal fact. As God was in Christ, so Christ is in us. And Christ is in us to give life. This indicates that life is bestowed. And this is in accordance with all we see. Every life testifies that it must be strengthened from without. Even the tree has a million mouths that feed on earth and air. Every grain of wheat and every kind of fruit might bear the inscription: "I am come that ye might have life, and that ye might have it more abundantly."

Of course we know that our mental life is nourished from without,

and a child shut up to itself would never know its letters. So of our emotional life. How many joys would we have if they did not pour in from our friends?

And there is just as much need and just as much provision for our physical life being given to us by Christ. We are told that Jesus was "moved with compassion towards them, and He healed their sick." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." So is His life summed up in the gospel.

Jesus Himself being the Life could impart life, and, of course, that meant physical life. Christ seems never to have agreed to the current thought that sickness and disease are necessary evils belonging in some way to the constitution of nature. There was something wrong with man's own inner life that he should be diseased and ill. We cannot shut our eyes to the fact that Christ attributed ill health and all kinds of disease and sickness to a moral cause. They were the expression and manifestation of a moral defect or want of life. This is evident in the manner in which He healed. "Thy sins be forgiven thee." There was a personal condition necessary, a certain spiritual disposition of the man. "Thy faith hath made thee whole." Christ's appeal to the sick man was to rest his diseased mind on His stronger mind in faith and trust. With a mind diseased, the typical sick man had taken medicine without limit, thinking thereby to be cured. The fact of his turning to Christ showed a new disposition. He had ceased to be a materialist. He looked to the power of mind, to the mastery of spirit over matter. His own mind, sick with sick thoughts, he now rests on the stronger mind of Christ, and uplifted by faith and trust, he becomes the recipient of the life of Christ in him, because he is a part of the vine, and that accession of life to him throws off the disease and makes him whole.

The process known to surgery as the transfusion of blood gives a crude idea of what I want to say. It consists in the injection into the veins of an exhausted patient of a quantity of the precious life fluid taken from the arm of a strong and healthy man. We are saved by the infusion of Christ's own life. And this idea of life runs all through the Bible. The tree of life begins the book of Genesis, and closes the book of Revelation. You cannot open a book of the Word and not find life before you as the boon of God. It is life first, life in the midst, life at the last, that is before you. John and Paul, the two greatest writers of the New Testament, emphasized life, and that this is God's own fullness of being, flooding, and flushing the poor obstructed passages of our being, until the rich tide of that life has submerged and overcome all shapes of selfishness; has swept away

into the irrecoverable sea all germs of sin and death, and mortality is swallowed up in life.

There is no doubt but that God wants His children to claim the more abundant life which Jesus brings when He lives in us. The great function of Christ, above His ethical teachings, above the principle of sacrifice, is the revelation of the fact that in Him is life; in Him there is new power; and as the soul in weak, sinning humanity comes into relation with Him and touches Him, it receives a quickening which gives it pardon, joy, and peace. Also that as the body receives from Him it is invigorated, revitalized, and made to live in the glow of magnificent health. He is in us for energizing, enlarging, recreating, and saving our bodies.

How this is done I cannot tell you. We do not understand life. Life is everywhere, dwelling forth under myriads of forms. We know it in the bird, in the insect, in the trailing vine, in the growing youth. We know its manifestations. We know something of the laws of its germination, growth, reproduction; but the essential mystery of it is forever covered.

What is this Christ life in us? No one can tell. All we know is that the eternal Christ has come down and centered Himself in our personality, in our body. And in that coming He has gathered Himself into the carbon points of our life, and there flashes forth from the contact the light and glory of a new and invigorated body of power and usefulness.

At the Municipal Lodging House in one of our large cities they have a phrase which has an aching pathos in it. The phrase is "spent man." It classifies the man whose vital spark is low. This does not mean that the man will die. He may live years, but only as a ship with no coal and no steam drifts to meet its last storm. There are many such men and women in the world that need not be so. They have not taken Christ within; that have not Him who can unlock "the points of force" within and give new life.

Christ is in me. Then I am not a "spent man." There is a new life; summer has come, and I am alive with the beauty of God. I do not hobble on crutches; I am not an anaemic; I am not paralyzed; I am not weak; I am running and leaping; I am flowing over with the life of God, for I have the elixir of Life, the oxygen of the Spirit in me.

The horn of the old Norse God could not be emptied because one end rested in the sea. Whoever tried to empty the siphon had to drain the ocean. And the Christian's exhaustless reserve is in Christ, who said: "I am come that they might have life, and have it more abundantly."

A Joy Ride to the Grave of Old John Barleycorn

By HON. CLINTON N. HOWARD

After one hundred years of agitation and education and organization and indignation and concentration, and compromise legislation against saloon abomination among the aggregration of our religious denominations who for a generation subscribed to the declaration that the saloon is the abomination of desolation and the damnation of all creation and ought to die by Christian federation at the ballot box of the nation, we have reached the consummation of all our prayers and tribulations in a single generation and have now come to this happy and jubilant funeral celebration, over the remains of the vilest of all villains, the cruelest of all criminals, the loudest of all liars, the most terrible of all tyrants, the blackest of all blackguards and the most devilish of all despots since the world was born—a joy ride to the grave of John Barleycorn.

And from your expression of approbation I see no indication that this is to be an occasion of saliferous lamentation.

This is the first time in a generation we have witnessed such an expression of appreciation and approbation at a funeral celebration.

You do not look like mourners, and there is no reason why you should mourn at the funeral of John Barleycorn. This is not your funeral and you would not be here if it were.

Two Hebrews were crossing the sea. It was their first experience on the great waters and they were poor sailors. A storm arose and smote them. The great ship began to heave and pitch and the two Hebrews began to pitch and heave. One became panic stricken and began to weep. "Isaac," said the other, "Why do you weep?" "The boat is going down!" he cried. "Ve should vorry," said the other. "The boat is not ours." Let there be no saliferous showers; this funeral is not ours.

We are not here as relatives of the departed to mourn our loss, but as conquerors to celebrate our nation-wide victory over the vanquished vampire vat, the silent serpent still, the broken beelzebub bottle, the deceased devilish distillery, collectively known as John Barleycorn.

And it is proper and fitting that we should be here; for it is always customary, on these auspicious occasions, when a prominent, opulent and popular sinner dies to give him a decent funeral and to choose some one lusty of long and eloquent of tongue to pronounce a eulogy over the remains of the bum.

To this end was I born, and for this purpose came I into the world, that I might preach the funeral sermon of John Barleycorn, read an appropriate Scripture lesson, sing a Psalm of exultation, commit the remains to its everlasting habitation, pronounce the benediction, and drop a tear on the bier when the box goes down.

For thirty years I have promised to preach the funeral sermon of John Barleycorn, and when the doctors gave him up to die, and the government at Washington issued a proclamation fixing the date when this nation should become the first bone-dry Christian state, on the Sunday following I preached his sermon as the one thousandth lecture delivered in my home city of Rochester, N. Y., in the last thirty years. For a Scripture lesson appropriate to the occasion, I chose the 126th Psalm:

"Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. . . . They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him!" We had sowed in tears; we now reap in joy.

Babylon has fallen and is cast down! The mother of harlots, the abomination of the nations, the great Red Dragon of the Revelation, the lawless, the law made, the law breaking, organized, legalized, demonized, licensed whiskey un-American sin-loon; joint and dive, bootlegger, barrel house, kitchen still, blind tiger, blind pig, and speak-easy, the saloon, hotel bar, high-toned cafe, swell club buffet, bishop's subway, brewer, beelzebub, distiller and drink devil is going, like Judas, to its own place! And prohibition, town wide, city wide, county wide, state wide, nation wide, world wide, rockribbed, bomb proof, bone dry, never leak and never die prohibitionists coming, as the Holy Ghost fell in Pentecostal power upon the early church, as a rushing mighty wind! Praise ye the Lord!

For our second Scripture lesson, appropriate for John Barleycorn, I read a revised version of the second Psalm:

"Why do the heathen rage, and the distillers imagine a vain thing; the brewers of the earth set themselves, and take counsel of Elihu Root against the Lord and his prohibition, saying, 'Let us break their bone dry law and cast their constitution away from us. He that sitteth in the heavens shall laugh; the Lord shall have them in

derision. . . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

"A Thief in the Night."

Jesus said, "Behold, I saw Satan as lightning fall from heaven." That is the way the devil always goes down—like lightning. More prohibition legislation was passed by the last Congress, in spite of a hostile President, than in the entire preceding history of the United States.

It abolished the drink ration in the army and navy, prohibited the sale of intoxicating liquors on shipboard, at naval stations and in military camps. It put a dry zone around every training camp, removed saloons from every government property, and abolished the saloon on wheels by prohibiting the sale of intoxicants on all railway dining cars. It made the national capitol, the District of Columbia, Porto Rico and Hawaii dry, stopped completely the manufacture of whiskey, cut the manufacture of beer by nearly one-half, barred liquor advertisements from the mails, prohibited shipments of liquor by parcel post, stopped imports of foreign wines after May 1st, passed war time prohibition, and submitted a national prohibition amendement to a vote of the states!

And now that the amendment has been ratified and prohibition has been officially proclaimed a part of the constitution it is fitting that we should hold a funeral celebration.

And yet I confess that it is the most embarrassing funeral sermon that has ever been preached, for it is always customary to say something good about the departed.

Not one good thing can be said of this departed assassin. More truly than of any other curse in the history of the world, of the saloon may be said, the mother of all abominations, the father of all lies, the sum of all villanies, a covenant with death and in agreement with hell.

His Epitaph.

With hands dripping with human blood, this age-old tyrant has stood like Haman, in the court of the nation, demanding the head of every merchant, professional man, politician and citizen who refuses to bow down and do him reverence as Haman demanded the head of Mordecai the Jew. And, behold, also, the gallows on which he had hanged his victims was found in the court of his own house, and we hanged him thereon on January 16, 1920, as King Ahasuerus hanged Haman, the son of Hammedatha, the Agagite, in the capitol city of Shushan. And now we must finish his shroud, build his coffin, dig his grave, shovel him under, and write on his tomb: "To the memory of John Barleycorn, the most stupendous, titanic, colossal calamitous, crimson, consciousless, merciless, pitiless, uncivilized, barbaric and cataclysmic criminal of all the ages. Executed by the sovereign state for his crimes and misdemeanors, for murder, for robbery, for arson,

for rape, for treason, for wholesale assassination, convicted by one hundred million population; King Alcohol was dethroned, dehorned, detailed, behoofed, beheaded and bedamned! Impenitent, arrogant, defiant, he died like a dog, without pity, without mercy, without benefit of clergy, unwept, unhonored, unsung and without hope of resurrection in this world or in the world to come."

My friends, this is no premature celebration. The day of his execution had been set, the divine hand had adjusted the noose, Uncle Sam sprung the trap on January 16, 1920. This day the breath of John Barleycorn constitutionally ceases and he will forever after rest in pieces!

Praise ye the Lord! "I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." This day is that Scripture fulfilled in your ears.

Why He Died.

John Barleycorn will verify that text not many days hence. Look for him one year after January 16, 1920, and you will have to go to No-Hope cemetery to find him; and the reason is that for the first time in the history of the fight we have employed the right executioner and the right undertaker and the right grave digger on the job. For fifty years we employed the constable and the policeman, and the mayor and the sheriff and the prosecuting attorney and the district judge, and the local politicians, who had been the wet nurses for John Barleycorn and who feared to lose their jobs if old John died, to dig his grave. We tried, as Abraham Lincoln said the enemies of slavery tried, to cure a national evil with a local plaster, "a plaster too small to cover the sore." But this time, thank God, we have employed a plaster as big as the sore, a plaster that stretches from shore to shore, from Behring Strait to the Gulf of Mexico. We not only have a plaster as big as the sore, but we have employed Uncle Sam to cut out the cancer and put on the plaster. For the first time in the history of the fight Uncle Sam is on the job. It's a joy ride to the grave!

A man returned home to find his meddlesome mother-in-law seriously ill. His wife met him at the door and cried, "Henry, call the doctor; Mother has another one of her spells." He ran to the telephone, called the family physician and cried, "Doc, my mother-in-law lies at the gates of death. Come quick and pull her through."

John Barleycorn has been lying at the gates of death in this country for the last ten years. He would have died, yes, he would have died. It was written in the stars, it was fast forming in the chalice of God's unchanging purpose. He would have died, but what was it that pulled him through the gates of death before this time? It was the war that pulled him through!

When the cry came from the nations across the sea, and we began to take an inventory of our resources and food supply, we found a viper in our own bosom, a leper within the camp, a parasite in the coal pits, a serpent in the shipyards, a maniac among the machinery, a traitor against the flag that tried to betray us into the hand of the enemies in defence of personal liberty.

My friends, it was the meddlesome attitude of the mother-in-law of John Barleycorn, the German-American Alliance, with its Prussian propaganda, financed by the unpatriotic, disloyal and treasonable liquor traffic, the American Brewers' Association, that pulled John Barleycorn through the gates of death.

It was a shot fired on the flag that sent slavery down; it was a shot fired on the flag that sent John Barleycorn down.

When the sea claimed my brave soldier boy, my first born, John Gough Howard, who gave his life in defense of the flag, who gave up his college career and enlisted without waiting the draft to call him to the service, flew above the clouds with the turbulent sea beneath him in the naval aviation, when in the last fatal flight he was swallowed up by the sea, and his body unrecovered, and the news came home to me and the family awaiting his return, it was the unpatriotic liquor traffic that uncovered its soul and sent to my house their foul letters, exulting in my calamity as compensation for my prohibition activity, and expressing the hope that my second son and myself would meet a like tragic fate.

"I will also laugh at their calamity and mock when their fear cometh."

It is not without reason that I rejoice to preach this funeral sermon.

Said It Could Not Be Done.

The enemy said we could not amend the Constitution. They said we could never get thirty-six states out of forty-eight. They rejoiced that prohibition could not be imposed upon the country by a majority vote in a national election.

A Trade Journal said if that were possible they feared the result in view of the possibility of the vote being granted to the hysterical women in so many of the states.

But they rejoiced "that our fathers protected them against the unreasoning women and fanatical preachers;" that the Constitution could only be amended by obtaining three quarters of the states. This, they believed, could never happen. It would require an eternity to put it over. It stated that the drys won their first state in 1851, that it took them thirty years to win another (Kansas, 1881), and thirty years again to win seven more, which gave them nine in 1911, sixty years after we had won Maine.

That we required thirty-six, were short twenty-seven, that nine in sixty years would mean three times sixty or one hundred and eighty years, and that by that time, said the editorial, "all the bone dry saints would be in heaven."

"The Devils Believe and Tremble."

Our Lord said, "The devils believe and tremble." So did the brewers. When Congress submitted the amendment in December, 1916, they attached an amendment to our amendment which provided that it must be ratified within seven years or fail; and then having put us under a limitation which compelled immediate action, they complain over our "indecent haste!" That we did not give them sufficient warning of our intention, time to go to confession or receive extreme unction before the drop fell. "Get us now," they said, "or get us never." So we got them now!

We accepted the challenge; we employed the only method under the Constitution by which they had boasted it could be done, and now when they are constitutionally whipped they grow saliferous and whimper, that we put one over on them by not allowing the people a direct vote upon the question of national prohibition.

The Lightning of God's Wrath.

They said it could not be done in seven years. In one year and eight days after the first state ratified it was done! We had nearly six years to spare! We won forty-five states in less than fourteen months! All but the three baby states—infantile Rhode Island, bone-head Connecticut and the lost sheep of the house of Israel,—New Jersey. And to these we say, "You did not ratify, but you shall not nullify the Constitution of the United States. As Abraham Lincoln said to the slave states of the South, so we say to you: "We won't go out of the Union and you shant!'"

Prohibition by Majority.

Forty-five states out of forty-eight with one hundred million population have ratified national prohibition, and three states with five million population have chosen "secession" in defence of the saloon!

We have forever silenced the claim that prohibition was imposed upon the majority by a minority of the American people. We had to obtain not only a majority but two-thirds of Congress before the States had a right to vote upon its adoption. The enemy only needed to hold one-third to beat US. We not only had to obtain a majority of the States, but three-quarters; they needed only to hold thirteen. One-quarter would keep it wet, but it required three-quarters to make it dry.

Moreover when we won a state we had to carry both ends of the capitol, the house and the senate; when they won a state they needed to carry only one end of the capitol. If they held either house or

senate in thirteen states they kept the country wet, we had to carry both the house and senate of thirty-six states to make it dry.

I want you to get the full significance of that fact. If the liquor crowd held thirteen out of ninety-six legislative assembles they imposed the wet policy upon the whole nation, while we had to obtain seventy-two out of ninety-six to obtain prohibition! And we did; we carried ninety out of ninety-six legislative assemblies!

A Permanent Victory.

How long will it last? Until Gabriel blows his horn! For the moment we won over that tremendous handicap the constitution was reversed in our favor.

Prohibition is in the Constitution, it is a part of the Constitution, and we can keep it there as long as we can hold thirteen out of ninety-six legislative assemblies, and the enemy has to win seventy-two to get it out!

It will never happen!

John Barleycorn is a constitutional corpse!

Praise ye the Lord!

What then remains to be done? We must bury the corpse. We must not stop with ratification. Having made a good beginning and witnessed a constitutional confession we must now go on to perfection, and follow up ratification with bone-dry legislation and a bone-dry administration, and God will give us a bone-dry nation in this generation, with constitutional prohibition the fixed, and irrevocable policy of this Christian nation.

Make prohibition effective in operation in the United States and the whole civilized world will catch the contagion.

"Fear not, for, behold, I bring you good tidings of great joy which shall be to all people."

John Barleycorn Is Dead!

The Man With a Withered Hand

By WILLIAM E. JOHNSON

The background for what I have to say this evening may be found in the 8th Chapter of Matthew, or that part of it which tells the story of the man with the withered hand. Jesus met this man in the Temple one day, and the lesson which we get from it is Jesus' treatment of that man. What did Jesus do about it? Did Jesus say there is a man who is a cripple and cannot defend himself, so I will take his coat away from him? No, Jesus did not say that. Did Jesus say there is a man who is at a disadvantage, and who can't protect his interests, I will take his money away from him? No, Jesus did not say anything of the sort. What did He do? Jesus said, "stretch forth thy hand." The man stretched forth his poor, worthless, withered hand and Jesus made it whole just like the other one. Instead of taking advantage of this man's infirmity Jesus helped him.

Throughout our whole national history we have provided for every form of the unfit except one. We built great hospitals for the care and protection of our insane. We built asylums for the care and education of the deaf and the dumb and the blind. We built hospitals for the treatment of the sick. We built institutions for the care of the aged and the infirm, the little orphans and those stricken with poverty. In fact, we provided for every form of the unfit except one—this man with the withered appetite—with an insane appetite over which he had no control. This man and his family we singled out for different treatment. What did we do in respect to this man? We licensed men to take advantage of his infirmity. We licensed men to make a slave of this man through his uncontrollable appetite. We licensed men to destroy him, to make a torment of the life of his wife, to break up his home and to scatter his little children upon the streets of our cities.

This sort of thing got on our nerves; it got on to our national conscience, and we quit it. Thank God, we quit it. And we ran high up into the skies that Eighteenth Amendment to our Federal Constitution as notice to all the world that we had quit this sort of thing. That is what we call Prohibition.

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And when America took this high stand, she not only did something historic for America, but she started something in nearly every corner of the world. Because people in other lands, in almost every land beyond the sea, suffer from this thing just as we used to suffer, and they long to be free just as we are now free. It was then that good people and patriotic bodies from different parts of the world began appealing to America, and especially to the Anti-Saloon League of America, for help. They wanted to know how we had been able to accomplish this thing, to break these grevious chains. They wanted this information in order that they might be able to accomplish for their own land that which we had been able to accomplish for our beloved America. It was in response to appeals of this sort that I and my associates went abroad in 1918, going to different countries of the world. We went nowhere except where we were asked to go by responsible patriotic bodies of the country concerned. We did not desire to cram American ideas down the throats of people who did not want to swallow American ideas.

It is fitting then, that upon my return I should give some account of our stewardship. In talking to a body such as is now before me, I feel that I am talking to my employers who have a right to know. It is the Church that has made possible this revolutionary movement. It is the Church in action against the saloon that has accomplished the destruction of this gigantic evil in America. So it is to the Church that I return to tell what we have been able to accomplish, to relate something of the opportunities now before us, and set forth our plans for the future.

After opening our headquarters in London our first important activities were in connection with the Peace Conference at Paris. There were certain things in connection with that Conference of vital interest to the drys throughout the world. So important did it seem that a special Committee of the Anti-Saloon League of America, headed by Bishop James Cannon of Virginia, hurried to Paris to help us. One of the first acts of this Committee was to call to Paris, by permission of the French Government, a conference of about fifty of the strongest friends of the Temperance Movement in Europe. At this conference were such men as Lord D'Abernon, Chairman of the British Liquor Control Board; Johann Casteberg, President of the Upper House of the Norwegian Parliament; Senator Bergman, of the Upper House of the Swedish Parliament; Dr. Matti Helenius-Seppala of the Finnish Government; Dr. Emile Vandervelde, Minister of Justice, Belgium; Prof, Foustka, the "Colonel House" of President Masaryk of Czecho-Slovakia. Fifty men of this calibre, the tallest timber in the temperance woods of Europe responded to our call and hurried to Paris. Through the efforts of this Conference two things were sought to be accomplished, and these two things were accomplished. First—An

agreement was entered into on the part of the Powers providing for the prohibition of the sale of "trade spirits" throughout practically the whole of Africa and the adjacent islands. By "trade spirits" is understood those cheaper grades of intoxicants that are purchased and consumed by the natives. Thus for the first time in history the principle is laid down and subscribed to by all the important nations of the world that these myriads of primitive people in the heart of that great Continent are no longer to be regarded as the prey of the wolfish liquor dealer, but that they are entitled to the protection of civilized nations.

The other point was more technical in its character, but of even greater importance. The alcohol interests of Europe were seeking to secure an agreement on the part of the Powers to the effect that each Nation which signed the Peace Treaty should open its markets to all the products of every other nation that signed the Peace Treaty. This proposition sounded quite reasonable and friendly until one stopped to think what it meant. If this proposal had gotten into the Peace Treaty, and if our Government had ratified the Peace Treaty with that snake in it, we would have been compelled under the terms of it to open all our markets from coast to coast, to the wines of southern Europe, and the gin of Holland, and to the rum and the whisky of all creation. But, thanks to the efforts of this Conference called together by the Anti-Saloon League of America, this proposal did not get into the Peace Treaty, but instead it got into the waste basket where it belonged.

It is now my purpose to indicate to you briefly some of the opportunities for service that hang almost like red apples on the tree before us. I shall refer first to Great Britain, and especially to England. England is our mother country. From her we get our language, our traditions, our literature, our laws, and much of our notions of human liberty. I am one of those who believe that the destiny of the world is largely in the keeping of the English-speaking people, and that anything which interferes with the friendly understanding and the comradeship of the two principal branches of the English-speaking people, is an attack upon civilization itself. I have no use for the few sinister interests on the other side, mostly liquor interests, who are all the time lying about American institutions. Neither have I any use for the malignant interests on this side of the sea who are all the time twisting the lion's tail. I would like to see these black cats on each side of the water tied up into a common sack and sunk into the bottom of the Atlantic ocean.

England is an industrial country living by her foreign trade. She is over-populated, unable to live on what she produces. Her foreign trade depending upon her industries is her life-blood. As her trade is now going and has been going for a year she is selling abroad half as much as she buys abroad. She is in exactly the economic position of

the grocer who pays out twice as much as he takes in. Now England looks across the water and sees dry America selling two and three times as much as she buys. She sees dry America without the handicap of the drink, and Britain's thinking men are becoming fast convinced that they cannot compete with dry America in the markets of the world, and that her only salvation is to go dry herself. David Lloyd George, England's prime minister recently told a friend of mine that if America stood firm on the prohibition that England herself would be dry within ten years.

Let us look for a moment to another part of the British Empire—bonny Scotland to the north. Scotland, the home of romance and song; Scotland all full of spooks and ghosts and goblins and fairies, scientists and mathematicians, philosophers, Doctors of Divinity and Presbyterians—a wonderful country. I am told that the smartest man in all the world is he who is able to buy something of a Jew, sell it to a Scotchman and realize a profit on the transaction. It has been explained to me that there is a difference in the manner of an Englishman, an Irishman and a Scotchman getting out of a railway train. The Irishman will always jump out first before the train stops, and go whistling and swinging his arms down the platform. The Englishman will wait until the train stops and then get out very slowly and very deliberately. The Scotchman will wait until everybody has left the car and will then look around to see if anybody has left anything.

For sixty years Scotland hammered at the door of the British Parliament for the right to determine for herself whether the liquor business should continue in their country or not. They have now obtained that right and next November, for the first time in history will exercise that right. They vote by burghs and parishes and by wards in the larger cities on the question of License, Limitation of the number of public houses, or No License, and I am confident that the result will be that a large number of these public houses will close their doors.

In these trying times it is not exactly safe to say anything about Ireland. The risk is great, but in all her troubles the Star of Hope shines bright for the temperance reform in that unhappy Island. Before Ireland came under the British Crown she had five kings all fighting among themselves, and any of you preachers know that five kings will bust up a poker game anywhere. A while ago I was riding down Sackville Street, Dublin, on a jaunting car with an Irish friend. Passing through the district that was devastated in the Easter insurrection of 1916, I asked my friend—Why did you fellows do this? "Oh," he said, "we were just enjoying ourselves." And so the Irish people through all their difficulties have the faculty of enjoying themselves in their hours of trouble.

Ulster, the north of Ireland, is represented in the British Parliament by 26 members, and of these 26, 23 were chosen at the last Gen-

eral Election under a distinct solemn pledge that they would work and vote for the Local Veto Bill. These 23 Irishmen are now making good, under the leadership of one of the brainiest Irishmen in all the world—Sir Edward Carson.

And the situation in the South of Ireland is not far different. The South and West of Ireland, at the last General Election, chose 76 Sinn Fein Members to the British Parliament, but these 76 Sinn Feiners are not actually sitting in the British Parliament. Unfortunately most of them are sitting in jail. But these 76 Sinn Feiners of the Dail Eirean, as they call it, are not only mostly in favor of the Local Veto, but all of them are total abstainers, and every member of the Irish Volunteer Army is also a total abstainer. The reason for this remarkable unanimity of practice in this respect is explained to me by a friend high in the counsels of the Sinn Fein movement, who says that they dare not trust a drinking Irishman with their secrets—and they have got a lot of secrets.

A measure is now being thrashed out in the British Parliament which appears likely to bring a settlement of these Irish difficulties. The measure provides for a dual Parliament, one for the North and one for the South. But the situation in Ireland as to the temperance matter is this—that whenever Ireland comes into control of her own affairs, either in one Parliament or two, one of the first things sure to happen is the passage of a Local Veto Bill, and when the people of Ireland get this power into their own hands they will lose no time in driving the drink traffic out of a large part of that country just as St. Patrick drove the snakes out of it.

Let us now turn to another part of the British Empire—India, that wonderful country on the other side of the globe. India with her 315 millions of people speaks to us in 146 languages and dialects. India is right now approaching the threshold of National Prohibition, and calls to us in all these tongues for our aid. The greater portion of these 315 millions of people are either Moslems or Hindus, and each of these religions forbid their adherents from drinking intoxicating liquors. But during the past 50 years the European liquor dealer has gone into that country and played havoc with these people. They have done it over the protest of these people. This liquor traffic has been one of the chief causes of unrest in India, which unrest resulted in such serious consequences to the British Government last year. But the British Government last December met this situation frankly and squarely. Its Parliament enacted the New Government of India Bill, under the terms of which the Indian people are given a large measure of self-control over their affairs. And among the subjects turned over to the Indian people absolutely is the liquor business. As a consequence there has been a remarkable activity along temperance lines in India. There are now in that country approximately 250 different

temperance organizations, and these organizations are appealing to America for help. They want literature, they want speakers, they want aid and counsel in amalagamating these 250 units in a coherent driving force like the Anti-Saloon League of America. And they say that if we will get in behind them and help them put this ambitious proposal across that they will be able to put India in the column of dry nations within the next few years.

If I had the time and if you had the patience to listen I would like to tell you the calls that come to the Anti-Saloon League for help from many, many quarters of the world. I would like to tell you of China, that is calling upon us to keep our breweries at home and not send them to their people. I would like to tell you of Australia, organizing throughout all her states seeking to follow the footsteps of America. I would like to tell you the calls that come to us from New Zealand, whose people last year voted by a majority for National Prohibition, but the majority was not enough to satisfy New Zealand laws, and they must try again in 1922. I would like to tell you the struggle that is developing in South Africa. I would like to tell you of the gallant fight that is being waged in France against the distilled spirits. There is inside the French Chamber of Deputies an organized block of 60 members who seek to eliminate the distilled spirits so destructive to the French nation. I would like to tell you of the fight in Holland; how the Dutch Government has right now under consideration a Local Option Bill, which is regarded as the first step towards National Prohibition. I would like to tell you of the fight in Denmark, where already about 235 parishes are dry, and the success of the movement is so marked that the hour of National Prohibtion is not far in the distance. I would like to tell you the story of the fight in Norway, whose people last October voted to prohibit the traffic in distilled spirits. I would like to tell you of the calls for help that come to us from Sweden, with whom our Northwestern States are bound by so many ties of kinship. To this call we have been able to respond in a substantial way. I would like to tell you the story of the gallant fight of Finland that entered upon her National Prohibition policy a month before our own country did. I would like to tell you the story of gallant Esthonia, that drove out the Russian oppressor, drove out the German oppressor, then drove out the Bolsheviki, and is now engaged in a desperate struggle to prohibit the drink. The calls that come to us from this country for help are pathetic in their earnestness and fervor. I would like to tell you of the up-rising against the drink and the demand for legal prohibition of the drink developing in so many Moslem countries.

The whole world seems to have her eyes upon America at this time, looking to her for moral leadership, for guidance and for aid in helping these drink-ridden countries out of the slough of drink despondency. No nation in the history of the world ever had such an oppor-

tunity or such a responsibility. In the last century England led the world in the abolition of human slavery. It is the destiny of America, in this century, to lead the world in the abolition of the drink trade—a greater oppression than human slavery ever was. God help us to make good.

What are we here for in this world anyhow? Are we here to lead the life of a wolf, or are we created in the image of the Master sent to play the part of a brother? A little while ago I was reading one of the novels of Dostievsky—that great wizard of Russian speech. In this novel he told the story of the old Scandinavian king, who sat by the log fire in the long house surrounded by his warriors. The smoke of the fire was going up through the roof when in from between the rafters there flew a little bird. It fluttered around the fire for a moment, then disappeared between the rafters; and the old king said to his men, "Men, that bird is like life. It came in out of the darkness, it hovered around the fire for a little while, and then disappeared into the darkness." And friends, how true that is. We come into this world out of a great mystery; we circle around in the light for a little while—just a little while. The span of our life as compared to eternity is but a flash, and then we disappear into another mystery. The same God that brought us into the world in His own good time will take us away. We brought nothing into the world with us, we take nothing away. We leave behind even our reputation and the record of our deeds for good and evil. Some of these American brewers I think would like to take their gold along with them, but it would do them no good—it would melt over there.

But the problem that confronts you and me and every other soul that has crossed the threshold of this life is how we shall occupy ourselves with this opportunity. Shall we live as the hyena does—only for its stomach, or shall we take the other course of doing what we can to add to the sweetness and happiness of this life, not only for those now in the world, but for those are to follow. Shall we not take the higher course of doing what we can to make the highways of this world a little safer for the weak, a little safer for the little ones, a little safer for the man with the withered appetite.

Just before I sailed from England, the manager of a large Graphophone concern came to our London Offices, and took me down to his factory in the suburbs of that city. He wanted me to make a few little speeches into his graphophone records. He knew where to come to get good speeches. He wanted to get rich while I was absent in America peddling my canned speeches all over Britain. I made three little speeches for him into his records, and I suppose these speeches are now on the market. If they should get over here, and if you should be tempted to squander a dollar or so for one of these records let me suggest as a friend that you buy the one which carries the caption,

"What I Can See With My Glass Eye," for this is the best speech of the three—and they are all good speeches. In that speech I tried to say as best I could what I could see with my glass eye. I can see the beginning of a new day. I can see the birthday of a new hope. I can see the time when no father anywhere in all the world need sit up nights any longer troubling about the drink traffic getting his boy. I can see the time when no mother anywhere in all the world need worry any longer about the drink-shop around the corner. I can see the time when the toiler, when the workingman, everywhere in all the world, will no longer be compelled to live in a dirty slum created by the drink business. I can see the time when every little soul born into the world will have an even chance for a respectable life. I can see the resurrection of broken lives, the Easter morn of the coming of our Lord.

All this may sound like a dream to you, but I am here to say that it is a dream that can be fulfilled, and will be fulfilled if good men and women will listen to the Master's call and put their hands to the plow. And for the consummation of such a vision isn't it worth any sacrifices that you or I or any mortal man can make. And when I speak of sacrifice, I mean a sacrifice. I do not regard the giving away of an eye, or of a few dollars, or a little time as worthy to be called sacrifice. During the dark days of the Civil War Artemas Ward became so wrought up with patriotic fervor that he announced to all the world that he was ready to sacrifice all his wife's relatives for the Union cause. That is not sacrifice. Getting rid of something you don't want is not a sacrifice.

A little while ago it was my privilege to visit a little fishing hamlet not far from the city of Nairn in the North of Scotland. When the war broke upon the world, in 1914, this little fishing hamlet had exactly 30 men fit for military service. Immediately every one of these 30 men enlisted in the Seaforth Highlanders and, of these 30 men, 28 now lie buried under the sod over in France, and two that returned returned battered and broken. That spells sacrifice. When a little fishing hamlet of poor people are ready to give up and did give up, without a whine and without a whimper, a whole generation of the young men in order to help make this world a fit place in which to live, that spells sacrifice. I feel that that word "sacrifice" ought to be kept sacred and holy for such deeds as this.

On the day that the armistice was signed I was sitting in my room writing a letter at Mrs. Sutie's Hotel, at 54 Union Street, in the city of Aberdeen, in the north of Scotland. About the middle of the afternoon there was a great commotion. The bells were ringing, the whistles were blowing and there was a great shout down upon the streets. The chambermaid came running down through the hallway past my door screaming as loud as she could scream, "Peace, peace,

peace!" I ran down two flights of stairs and out into the streets without any hat; I didn't need any hat just then. The people were running about, some this way and some that. Some were laughing and some were crying; for within 200 miles of the spot where I stood, there was scarce a home that had not given up its toll of death. And the peace had come. The peace that they had longed for and prayed for and fought for five years—the Peace had come at last.

I looked up the street to the right to the old Town Hall, and there floating out upon the breeze from the battlements were the flags of all the Allies. There was the British flag, the French flag, the Italian flag, the Belgian flag, the Chinese flag and the Japanese flag; and there, thank God, was our own flag, the Stars and Stripes, and that flag never did look quite so pure, quite so holy to me as it did just then. For I saw America taking her place among the decent nations of the world seeking to make this globe a fit place on which to live. And I saw the coming day, the day which has since come, when our America should take the leadership among all the nations of the world in removing from civilization the drink traffic—a greater curse, a greater menace to the liberties of the human race than the Prussian Government ever was. That day has now come. It is here, and, thank God, we are right in the middle of it.

The New America and Home Missions

By REV. WILLIAM R. KING, D. D.

Text, Rev. 21:1, "And I Saw a New Earth."

The circumstances and conditions calling out this remark are suggestive to us today. "For each age is a dream that is dying or one that is coming to birth." The prisoner on Patmos was brooding over an age that was passing, and dreaming of a glorious tomorrow.

THERE IS NOTHING MORE APPARENT THAN THAT WE HAVE ENTERED UPON A NEW ERA IN WORLD HISTORY.

Aug. 1, 1914, marked the end of the old and the beginning of the new era. Just as truly as Oct. 31, 1517, when Luther nailed his 95 theses on the Church door in Whittenberg marked the end of Medieval and the beginning of Modern history, so did Aug. 1, 1914, register the close of the old and the opening of the new day.

The war has changed the whole front of civilization for the entire world. It can never be the same world again. And this change cannot be confined to Europe; it includes America. A new America has come; the old America has gone. Whether we like it or not, a great change has come over us. We can never be the same again.

We see this new America:

In the problem of labor and capital, in the new woman movement, in the changing centers of political power and in trade and commerce.

In our new Continental connections we have discovered South America. The Panama Canal and the world war have made us conscious of 20 republics south of us. We are facing an entirely new situation. We have been brought by forces over which we have no control into new relations with Central and South America. An entirely new set of facts confront us.

In our New World connections it has been clearly demonstrated that America can no longer live unto herself. Entangling alliances are inevitable under the present order. Our Foreign Missionary statesmen have been preaching this to us for years, but we would not believe them.

In our new mental attitudes we are facing an entirely new situation

in America; people are not thinking as they used to think; more people are thinking, and more people are thinking wrongly.

AMERICA'S PLACE IN THE WORLD IS UNIVERSALLY CONCEDED TO BE UNIQUE AND SUPREME. IT CONSISTS:

In our location:

We are fortunate in our comparative isolation, avoiding the conflicts of close contacts and enjoying the protection of two great oceans. We are fortunate in our neighbors. Those to the north are our kin and would not harm us if they could; those to the south are our friends and could not harm us if they would.

In our population:

The backbone of this country is the best of many countries. The liberty-loving from all nations are here. The cosmopolitanism of America has enabled us to appreciate the good in all people; it has made us international and big-visioned. No nation is fit for leadership that has not a world mind.

In our wealth:

Money is power. "Money talks." "It takes money to make money." Everything else being equal, the wealthiest nation is the most influential nation. It was no accident or slip of Providence that God gave the supreme wealth of the world to this nation. Dr. Patton says, "America is compelled to world service by the very logic of her achievements."

In the Genius of her Institutions and Spirit.

We are a democratic country,—in the spirit of our people and the character of our institutions, and are prepared as no other nation for leadership in making the world safe for democracy.

In our Standing among the Nations:

They may criticise us, but they respect us and trust us. The feeling of the weaker nations for America is pathetic. The Balkans, China, India. The stronger nations of Europe may find things to condemn, but they are frank to admit that without America a better world is impossible of realization. They are compelled to give us first place in the world's reconstruction. All this makes America's opportunity supreme and her responsibility unequalled. If ever a nation was chosen of God for a great redemptive mission to the world, it is the New America.

AMERICA CAN ONLY RISE TO THE HEIGHT OF THIS NEW OPPORTUNITY AND FULFILL THE MEASURE OF THIS RESPONSIBILITY BY BECOMING TWO THINGS:

1. Thoroughly American:

The war has revealed to us the distressing fact that the melting pot has not melted the elements that have been thrown into it for the last hundred years.

There are many in America who call it their home, who are not yet American.

"Not all are Israel who are of Israel." Some who have been born and bred in America are not Americanized. But the largest part of our un-Americanized population is the foreigner, the immigrant. During the last century 30 millions of people, of all kinds and races, have come to our shores. Raymond F. Crist, Deputy Commissioner of Naturalization, says, "Approximately one-tenth of our population is composed of unnaturalized aliens. There are now 17,000,000 aliens in this country, yet barely 6,000,000 have become citizens." Such a tremendous mass of unassimilated humanity means danger, for among these millions comparatively few have any knowledge or interest in our American institutions.

How can we Americanize these people?

Some are saying, "Prohibit the use of all foreign languages, break up foreign colonies and settlements." Mr. Ray Standard Baker tells us there are 500 industrial plants in this country conducting schools for their employes for the study of English. The Committee of the Senate, appointed to investigate the strike in the steel industry (1920) advocates the enactment of a law requiring "some education of all foreigners, at least to the extent of speaking the English language," and providing that "if they do not acquire the knowledge within five years after their arrival, they be deported."

This may all be very desirable. To be of one mind we must be of one language. Division of language weakens and divides a people. India, China, illustrate this fact. There are 1200 language presses in this country, 600 foreign societies, many foreign schools and churches.

These and other things that have been suggested may be all good and necessary but they are not sufficient. Something more thoroughgoing than these external, superficial methods must be used.

Americanization is a spiritual process. Becoming an American is a profound, inner spiritual experience. It is coming to have the American mind. It is being inspired and controlled by the "North American Idea." The foundation of American society is spiritual. It is embedded in the character of the people. Spiritual unity is the only bond that can hold a nation together. Prof. Usher in "Rise of the American People," says:

"A nation is not made by the adoption of constitutions nor by obedience to law; its existence is not manifested by convention or legislature; for it is a spiritual bond between the people of a community and does not exist simply in the physical, geographical economic or constitutional factors necessary to its existence and expression. A nation exists only in the spiritual consciousness of a great people and consists literally of the ideals, aspirations, hopes and fears which they have in common. Nor is the nation made with hand. Its constituent parts think the same not because they vote to agree, but because they do agree. Until the spiritual bond exists, until the people become con-

scious of its actuality, no sentiment, conscious national existence can be predicated."

We need a campaign of education in Patriotism and Americanization. The Church has a contribution to make to this important work, and is systematically undertaking the task.

But it is not enough to be American. We must be more. As a nation we must be Christian. Patriotism and national loyalty are not sufficient. Germany was that. No nation can long endure on any other foundation than Christ Jesus. No nation can safely lead the civilization of the world that is not itself led by the King of Kings and the Prince of Peace. We must Christianize America for her own sake and for the sake of the world.

We must Christianize the Thought of America.

"Let this mind be in you which was also in Christ Jesus." America must have the mind of Christ. The mind of America must be brought back to the simplicities and fundamentals of life. We have too much of what Paul called "the wisdom of the world" and not enough of what John the Baptist came to preach "the wisdom of the Just." The social conflict is not so much between good and bad men as between good and bad philosophies. "Life is not as Manichess would have had it, a struggle between the good and bad, but as Socrates would have had it, a struggle between the more and the less intellectual."

The one great trouble with the world is bad thinking. The world needs the mind of Christ.

We must Christianize the Religion of America. America is very much like Athens in Paul's day, exceedingly religious. We have too much bad religion. The religion of America must be made truly Christian—sane, moral, ethical. The real problems before this country are moral and religious. Trace any one of them to the earth and you will find that the thing needed in every case is a change of soil. Modern life needs to be planted in spirituality, not in materialism. It is not bad conditions that are cursing our people and our civilization, but bad religion. Hosea said of Israel when she was suffering so much social, political and domestic unrest, "All their wickedness is in Gilgal," —the city where their religion centered. Their trouble was in their degenerate religious life.

This is the Church's Task—To make America Christian.

For the Church's own sake we must Christianize America.

The Church can no longer tolerate such a civilization as we have in this country. It is unchristian to endure the unrighteous and ungodly social order of this country. Christian people of America in the 20th century have a right to live in a Christian society. While "our citizenship is in heaven," we are sojourners on this earthly ball, and have a right to a safe conduct through the world. The Church must become militant or suffer defeat.

For the World's sake:

The world is looking to America. This is our day of opportunity. "Say not yet four months." The fields are white already to harvest.

The Message of the Modern Church

By REV. WILLIAM B. LAMPE, D. D.

Text. Phil. 4:19. "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

All our hearts are turning toward home tonight. Some have been here through the happy days of the summer. Some for this Bible Conference. Others have been here but a few days. And now it is time to be turning homeward for the regular duties. As we think of going from this blessed spot the great question for each one is, "What message shall I take from this place?" We have heard from Dr. Morgan of the fullness of the Christian Life through Christ. From many another speaker the same thought has come to us. Surely there is no thought that we could better take than that of the sufficiency of Christ for everything and every need of life.

Of all messages that we might take, none is more needed than this very one, for many people are questioning that power. It is a strange, but conspicuous fact that as long as everything is going right in the social order there are many organizations willing to take to themselves the credit for that perfect order, and seem to have the thought that the church, and Christianity have but a small place. But the moment anything goes wrong, the moment there is some great break, with one accord all organizations wash their hands of blame to place it all at the door of the Church. So it is in our day that we are hearing much of the statement that Christianity and the Church have proved themselves powerless in the time of need.

Did this criticism come from the world alone, we could dismiss it with no further thought, for the world never has had, and never will have any use for the Church. But the charges from without are no fiercer than the ones from within. There are those who have been prominent and active in the work of the church who are bold in their saying that the church must change her entire message and method if she is to be of use to the world in this day, while others are firm in the statement that there is no lack in the church, but only a sinful heart in the world. As the argument waxes warm between these two,

it will be well for us to think just what the work and the message of the Church must be, and be prepared as we go back from these hallowed surroundings to make clear that which is needed for these days.

I feel sure that we will all agree that the real business of the Church is to minister to the needs of the community in which it exists. Jesus did not establish the Church merely to have an organization in the world bearing His name, but to carry on the work that he came to do. If we are to judge at all of the mission of the Chur by the work of the life of Christ its business is to discover the needs of the lives with which it comes in contact, and from its divine strength, minister to those needs. The Master went about doing good. He lifted up the fallen, healed the broken hearted, released those who were captive. In short he satisfied the heart need of each one he met. This is the task of the living Church. She must discover the needs of humanity, and bring the message of the Master that will satisfy.

As I look out over the world today it seems that there are five great fundamental needs. Different people might call them by different names, or they might be classified in different ways. But the great soul needs of humanity can be summed up under these five heads. First there is need of a sure foundation. There is need of something to build upon which we know will endure. All of the old foundations have been shattered. Those things which the world had thought to be the permanent stays of civilization have been broken to bits, and if the life of the world is to go forward in any better way than it has been, it must find foundations that are stronger than have yet been used. As we look back upon them from this point it seems strange that any one would have thought that those crumbling ruins ever did have strength sufficient to support an enduring structure. And we are still more amazed as we see those about us striving again to build upon the ruins. For one thing there was Diplomacy and International Law. Here was a group of people who were sure that because of the great advance of diplomacy, the increase of arbitration treaties and interchange of ideas the world had come to that place where there could never be any serious misunderstanding. Our magazines were full of articles setting forth the wonderful progress that had been made. But when the test came we found that Diplomacy was but a Bargain Counter affair at best, and had no interest, to say nothing of power, when there were no bargains to offer.

There was another group that insisted that International Commerce was a sure foundation for civilization. Well do you recall the flood of literature that came from the press some eight years ago proving beyond the shadow of a doubt that there never, never could be any great war because the world was bound together by such strong commercial ties. The statement was made over and over that it would make no difference what the rulers of the nations desired, they could

not have war because the commercial interests would not support it. And when that was put to the test we found those very people turning greater profits out of the killing of men than they ever had in days of peace, so great indeed that they mourned the close of the bloody conflict.

Still another group were sure that Education had reached the point where it was strong enough to hold the world. It was pointed out that because of the mutual exchange of ideas through the great universities we had come to a plane of understanding which could never end. Between the leading universities of all nations there were Exchange Professorships, by means of which the best thought of every land was understood by that of every other land, and nothing could come to disturb it. Then to our amazement the hour of test came, and in the center of the life of that nation which we in America had been worshipping as the most intellectual of all, we discovered the poison, yea, a poison put there for the purpose of destroying the world.

In still other circles there was the assurance that Religion had now become strong enough to hold the world. We had come to understand the heart of Christ. We were speaking in wonderful ways of World Brotherhood, and surely there could be no misunderstanding between brothers. Christian nations were sending their Missionaries to every heathen land telling the glorious gospel of the Love of God in Christ, and the Prince of Peace was coming to his own in the life of the world. False Hope! The test came. The beautiful principles of love which were felt to have possessed the hearts of men were forgotten, as men in their fury consigned their former brothers to the torments of Hell, and gloried in their hate. Formal religion in that day was impotent, it was but a crumbling ruin.

So we might go on. All the old substructures cracked and crumbled under the strain. Today, weary and wondering, the world is seeking to rebuild its life, and it is longing for some sure, strong foundation upon which to build. It is the business of the Church to tell of a base that will abide, that will never give way in time of test.

The second great need is a New Start. Dr. Wortherspoon of Edinborough says, "All the world needs to confess." In every heart there is a realization of the failure of civilization and a sense of shame at that failure. The buildings of the world have been reared on false hopes, and the ruin is beyond description. Whatever we may say to outsiders, in our own heart we know that we have sinned. In every great nation at the beginning of the way there were problems that seemed sure to throw the nation into internal war. Bishop Gore in his visit to America said, "England has sinned so long in the Irish question that she is not in a position to determine a right course." I think that that might well express the status of the Negro in America. We have sinned against him so long that we don't know what

is right. Prejudice and hatred are in our blood, and we seem unable to rid ourselves of them. Now all the world is in hate, and facing the task of building a new civilization. To do it there must be a new start. To try to go back and argue out the old questions will only bring an endless strife and no solution. There must be a NEW START, and it is the business of your Church and mine to point to the only place where such a start can be had.

The Third need is a New Objective for life. Not only have we been building on wrong foundations, but the entire plan of the superstructure has been wrong. The objective of the average individual, and of the average group has been completely selfish. The dominant desire has been to advance self no matter what the cost might be to another. Go to the street corner and ask any man what the objective of his life is. He may answer in different ways, but all could be put "My pay check." To get a bigger bank account, a greater position, something more for self has been what we were working for. The old story of the Iowa farmer is but typical of all life. Asked why he was working so hard, he replied, "I want to buy that quarter that joins me." Asked why he wanted that, he replied, "I want to raise more corn." When asked why he wanted more corn, he said, "To raise more hogs," and his reason for wanting to raise more hogs was, so that he could buy still another piece of land. It was an endless chain about himself. More land to raise more corn, to raise more hogs, to buy more land, to raise more corn and so on without limit. And thus the average man has been binding himself. When you consider the different groups of strength you find the same sad fact. Labor organizations, organized capital, organizations of every sort are seeking to advance their own group no matter how many others must be destroyed to effect that advance. With the collapse of the imperialistic plan of Germany that whole structure of life collapsed. It MUST come to ruin. No building of that sort can endure. In these days of starting a new building it is intensely important that there be a new objective, a right plan, for if we are to build in the same way we might as well never start building at all. It is the business of your Church, and my Church to give to the world that objective which will insure a permanent building.

A fourth need of humanity is a New Power. We may as well frankly admit it. The civilization which failed was the product of the best brains of the world. So far as the power and wisdom of man is concerned, nothing better could be devised. The treaties of arbitration, the development of law and commerce, in fact all that we had was the product of years of human toil. It was the choice of the best things of the ages. It failed completely. There was no power in it when power was needed. If we are to have anything better it must be because there is greater wisdom and power in the whole working, and

it is the business of the Church to tell the world where that power can be had.

Last of all there is the need of a quiet heart. Throughout the world there is a heartache and a rebellious soul. Any pastor today will testify of the burdens of his people, the broken hearts, the lives that seem to be facing a hopeless future. The cry of the psalmist is ours, "O that I had wings like a dove! for then would I fly away and be at rest." But that is just what we cannot do. There are burdens to bear, hard loads to lift, building to be done. And to face the tasks of life there must be a peace and quiet in the heart that the world does not have. It is the business of your Church and of my Church to lead the old weary world to the source of supply for a Peace that they need.

Here are at least five great needs of humanity, needs which must be satisfied. As it was the purpose of the Master to touch the lives He came in contact with, and satisfy the needs, so it is the business of the Church in this day to face these needs, and fit its message and program to their answers. The more I study them, the more profoundly I am impressed that these are the very needs that Jesus came to answer. The great needs of the human heart are the same today as they have always been. It may be that we can see them a little clearer because of the testing, but in reality they are the same ones that Jesus Christ came to satisfy. Nothing better can we do than face the old world with the call of our text, "My God shall supply all your needs through his riches in glory through Christ Jesus."

We talk of needing a sure foundation, and He alone can answer. "For other foundation can no man lay than that is laid, which is Jesus Christ." That which is built upon HIM will abide through every trial that is made. The fact of the matter is that the old foundations gave away simply because there was nothing of Christ in them. Diplomacy and International law failed and was bound to fail because it was not even tinged with the principles of righteousness as seen in Christ. Diplomacy was little short of a series of secret treaties by which strong nations were agreeing to rob weaker nations, and International law was being formulated by such nations to protect them in their stealing. Most of the strong nations of the world at the beginning of the war had secret treaties by which they were spoiling some weaker people. Only as International Law and Diplomacy really comes to be based on the righteousness of Christ can it endure and it is the time for the Church to speak out on that point in no uncertain terms. International Commerce was but a colossal expansion of individual selfishness. England could force the Opium Traffic on China with no regard to the moral destruction of that people, and today our own American Government is issuing passports to Brewers that they may take the business banished from our own land to

China and curse that nation. International trade has been built up by strong people compelling weaker nations to take their wares no matter what the result was to the weaker people, and if it is ever to be anything but a curse it must be because it is built on the foundation of justice, such justice as can be found in Christ alone. Education was powerless because our educators had forgotten that the "Fear of the Lord is the beginning of Wisdom," and Religion failed for the reason that to most of us it was but form and ritual, and not the great reality of life. All the old foundations failed because Christ was not in them. It is now time for the Church, with no attempt to shield or excuse, to proclaim to all the world that if any enduring civilization is to be built, it MUST be built upon Christ, and Christ alone.

Where can a new start be found but at the foot of the cross? There is no dye so deep as to remove the stains upon life except the blood red dye that flows from Calvary. When He came forth from the tomb his call was, "I make all things new." So long as the clashing interests of the world fight over old contentions, strife will continue and no settlement will be possible. The inwrought prejudices of the cast can never be settled by argument. Only as the opposing interests bring their differences to the foot of the cross will they find them disappearing—and there they will disappear as winter snow before a summer sun, leaving nothing to tell of their existence. The preaching of the cross may be to the world foolishness and an offense, but there is no hope for the world outside of it.

For the true objective of life the example of Christ must be heeded that men may truly know that only as they lose their lives will they find them. The only true objective of life is to minister in the place of need; to apply the gifts of life in the place where they will count for the most in the service of the Kingdom. The new power must be found as it was in the days of old, when the handful waited for the Spirit of God, and under His power went forth to change a hostile world. He alone can give the Peace of Heart that is needed in these days of sorrow and stress. He alone is sufficient for all that life needs, but He is All-sufficient.

If the Church is to be able to effectively preach such a message in this day, some things are needed in her own life. First of all it must be made clear that she herself is built on the right foundation. If we are to say to Law, Commerce and Education that they must found their activities on Christ, it must be perfectly clear that the Church is built on Him and on Him alone. The great essentials of His life and teachings must be so clear that nothing else can be seen. The controversies that have formed so large a part of the life of the Church may have their place in the class room of the Seminary, but they are of no use in perpetuating or advancing the Church of Christ. There were men of different temperament among the Apostles, but I

fail to find any record of Jesus telling each of them to found a church for people of their disposition. That church today that sings "On Christ, the solid Rock I stand," must really stand as it sings, on Christ, and when that time comes it will not be long until our differences and divisions will melt away. There is a great deal of talk about church union in this day. Every one seems to agree to it in theory, but when it comes to a practical working out of the matter no one wants to give up the pet hobbies and ideas that he has been stressing. The day is here for a real practical demonstration of a united church, founded on the Life and Teachings of Jesus Christ, and until the church can do that she will have but little influence in getting others to build on that foundation.

In the second place the Church must make it clear to all that she has the right objective, that it is her desire to serve, and not to be served. Whatever will advance the Kingdom must be done, though it make for the complete abolition of some things that we have held dear to our heart, and some denominations be forgotten. Away with all this business of pulling and hauling from one denomination to another, for the mere purpose of seeing which can have the larger number! What a spectacle it is for the world to witness a contest such as was put on in a small Iowa town where a Sunday School in a contest gave one star for each new pupil, but two stars if a pupil was brought from another Sunday School. God bring us to the day when we can rejoice as much when some one we have been praying and working for united with another church as we would had he united with our own. In my Seminary days I heard Dr. F. B. Meyer tell of an incident in his early ministry. I think that he said that his church was located midway between that of Parker and Spurgeon. People to come to his church had to come past one or the other of those great preachers. But he said that he quickly found that if he could pray that both of them would have a full house the Lord would fill his church with the overflow. When we can pray for the Kingdom, and labor for the Master with no selfish thoughts, then we may bring the world to labor in like manner.

Last of all, the church to have power in the world must produce the life that it preaches. The power of the risen Lord must be seen in her life, and when weary hearts come there must be a comfort that will not fail. There is nothing that the world is so in need of in this day as a real living presentation of the life of Christ in the lives of His followers. We may as well face the fact that we have been too ready to excuse the Church for not giving to the world a clear illustration of the life that has been preached. There has been too much form, and too little power. Christ called us to be a peculiar people, cleansed from the world and all that it has, and too many of us are afraid of nothing so much as to be called peculiar. So long as hatred,

jealousy, personal ambition, and selfishness remain in pulpit and pew just so long will the Church remain without power to mould the life of the world for the Master. This is the point at which we all must start. May God give to each of us His grace that we may return to our homes and our work, showing His presence in our lives and so made capable of bringing those about us to Him that all their needs may be supplied.

Our Little Lake

By IRA LANDRITH, D. D.

There may be more beautiful lakes; the dwellers by other shores will so declare. But there are in all the world no dearer ones than our own Winona, nee Eagle Lake, and none more varied and temperamental.

Grave and gay, ripplingly and glintingly glad by turns, it almost daily meets our every mood. Sharing the storm king's anger it as quickly turns to smile up into the gentle face of the harvest moon.

Calm as the breathing of sleeping babyhood, it may suddenly grow furious and terrible when the wind draws a cruel lash, and stalks forth to punish.

Framed by green hills, tree clad, with grassy lawns for the mat of the frame, it is at once a painting of the great Artist and a mirror to reflect the heavens, where the Painter plants his easel.

We have seen our little lake declare the glory of God, and always it showeth His handiwork.

In the stillness at the hour of sunset on near cloudless days it delights to reveal for us a new heaven and a new earth, so faithfully does it reflect the old, with just enough magnifying of their beauty and with exactly the right degree of grateful considerateness in softening the glare of the sun, and in hiding any man-made stark unloveliness along the shore.

A billowy cloud at eventide takes on the after glow, when our little lake mirrors it, of the gates ajar, the welcoming angels at the homecoming, and the sunveiled Face beyond.

A sunrise over our little lake speaks of joys of the eternal day; a sunset renews the promise divine that "there shall be no night there;" and a noon-tide counsels us from the depths, "Hope thou in God." Oh, generous, tender, kind Winona Lake, when we cannot see your beauty with our sodden eyes, you do not veil your loveliness from other more favored because artist souls; for it is the Master you serve, not men.

When we are too dull to understand your sermons in waves and your lessons in usefulness, you go right on preaching to us and others 'till we grow wiser, or more attentive.

Aye, you uncomplainingly become our physical slave, and bear our little boats, even though we do not take Him with us to still the waves.

You permit us to fish in your depths or to wade in your shallows whether or not we have spiritual ears attuned to the call of Him who walked along the shores or upon the bosom of that other lake, and who, now as then, seeks every such lakeside for fishers of men.

You temper our summer breezes and refresh our slumbers although we forget to thank you and our Father for you.

Blessed, beauteous, benevolent Lake Winona, may we have always eyes to see your loveliness, ears to hear your music, and hearts to adore your Maker.

The Bible Conference

By IRA LANDRITH, D. D.

The writer of these lines is a sort of doomed nomad, whose field is all North America. The chief joy of his peripatetic existence is that the people he meets and for and with whom he labors are the best people in every community—pastors and other captains of religious and educational industry. He knows what they are thinking and hoping; and almost universally the best informed of them are in summer thinking of Winona and longing to attend the Bible Conference. This is universally the case with those who at any time in all these years of its wide usefulness have attended the Bible Conference.

Here is a typical speech by one of these hosts of ours: "You live at Winona now? My, how I envy you! How's Winona? I was there in 19—, and I wish I could spend every summer by that blessed lake. What about the Bible Conference this year? Good, of course. I cannot afford to miss another one. See you there. So long!"

And good it is, too good for anybody to miss who is anxious for Biblical knowledge, Christlike catholicity and religious efficiency; too good to be disregarded by any who are not "finished," fully grown spiritually and mentally—and such people need the attention of an undertaker, and Winona has no undertaker.

Furnishing an audience, huge in its proportions and national, increasingly international, in its geography, and unexcelled in the high character and influence, personally and collectively, the Winona Bible Conference offers a platform which every sincere man with a great message eagerly covets for his cause's sake. Nowhere else can he get such a hearing from inter-denominational leaders, the men and the women who shape the policies of churches and schools, even of states and the nation. He therefore comes when asked; and if his message is big enough and if he knows how to present it more powerfully and persuasively than anybody else could do he is usually asked. When he cannot come otherwise, he is paid an honorarium that removes all his financial handicaps in coming—we go after him.

Winona must have the best and the best must have Winona. No less comprehensive motto applies.

If an ocean or two should intervene, with Winona on one shore and

the desired teacher on the other, why, oceans are no barriers, they are mere highway along which our desired leaders travel to us. We have two or three of Europe's greatest every year—Campbell Morgan and President Chadwick, both for the whole time this summer. Other people than Winonans cross three thousand miles of sea, if these men are at Winona, and listen in Europe to their inferiors, Winonans hear them and others as worth while for a paltry gate fee, a half hundred others, too, not less masters because not drawn from so far afield, on our peerless platform in August—men who have done great things in a great way and who can humbly and magnificently tell us how we, too, may do great things and not dream them all day long; unafraid heroes of many a righteous cause will give us account of their stewardship and inspire in us like courage in Christ's name; men and women who have taken time to be holy will lead us to walk with God; others who have not been too busy for the nearly lost art of meditation will teach us again to think and give us the food for it; and all of these and the fifty others will prove by the good humor of their lives and utterances that there is no piety in gloom and no gloom in piety. Because God has taught yonder lake to smile in the sun's face, yonder brook to laugh in its shadows, and yonder bird choir in leafy loft to sing, He has taught the people who speak and the people to whom they speak at Winona right joyously to smile and laugh and sing. There are griefs enough at home. We leave them there and be happy at Winona.

The Winona Bible Conference is many times more than a conference on the deep and blessed meaning of the Bible—it is that, too. It is more than a convention of religious leaders comparing notes and exchanging methods—it is all that, and the year-long intelligent impulse given at Winona to church work at home attests that. It is more than a religious revival—it is that, as witness the salvation of hundreds and the deepened spirituality of thousands every year, and increasingly in these two years a mighty "Billy Sunday Meeting" immediately precedes the Bible Conference. It is more than a great feast of song and praise—it is fully that, with the most gifted singers leading our songs and the most practiced in the presence of God leading our prayers and praise. It is more than a center for acquaintanceship with men and women who bear great names and with hosts of others less famed with men but in equal favor with God for their work's sake—if it were no more than that it would still be an unrivaled Mecca for those who know the blessedness of fellowship in service, and who find inspiration for Christian warfare in acquaintanceship with their fellow fighters for good and against evil, and with their fellow who does not.

Convention of those who would sanely search the scriptures, conference of any who would know fitter ways to do a great work for Christ and the Church; retreat for all who would learn better how to come

boldly to the throne of grace, world university in which the truth may be obtained about the race's needs and our duty—that is THE WINONA BIBLE CONFERENCE.

The Dynamic of Christianity

By BISHOP FREDERICK D. LEETE, D. D., LL. L.

"The Kingdom of God is not in Word, but in Power." I. Cor. 4:20.

The one important undertaking on earth is the Kingdom of God. The development of the divine government and of its institutions and plans is the world's chief issue and business. Therefore every saying on this theme by any competent authority is worthy of consideration.

Save Christ Himself, who has a higher place in Christianity than is that occupied by the logician, organizer, mighty preacher and evangelist whom we know as St. Paul? His position in the Church is secure. He will be remembered when his critics are forgotten, and his utterances are worthy of all respect. One of the things which he says about the Kingdom of God is that it is not in word, but in power. He takes to himself the lesson he teaches. He says: "I came to you not with excellency of speech or of wisdom." Of his return again he declares, "I will come to you shortly, if the Lord will; and will know not the speech of them which are puffed up, but the power." He explains that he seeks "not the enticing speech of man's wisdom," but "the demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Thus he presents a truth which has been too imperfectly apprehended.

For instance, in many historic periods, great effort has been made to strengthen the Church and to advance the interests of Christianity by rhetoric and eloquence. Teaching and preaching are essentials of Christian propagandism, but their value lies in patient fidelity to the inspired message, to be stated in simplicity, "line upon line, precept upon precept." The arts of the orator of themselves alone tend, if in any wise they are successful, more to lead men to admiration than to repentance. Many have thought to convince and to evangelize the world by reasoning. What libraries of argument the fathers produced, and not without some good results, we may well suppose. But if the divine kingdom were obliged to wait until the race was turned heavenward by evidences, defences and polemics, an eternity would be lost. Ritualism has been thoroughly tested. But the formal word, the stately ceremonialism of Eastern and Western churches alike, has tended rather to smother piety than to extend it. There is little in all this

that is dynamic. Aesthetic pleasure and intellectual profit may be found in the observance of liturgic and churchly forms, but these exercises cannot be depended upon as a means of conquering the world for truth and righteousness.

Perhaps better than any other age the present one realizes that the Kingdom of God does not consist in decisions of councils, in proclamations of prelates or in sectarian strife. Humanity is not heart-hungry for contests concerning election, apostolic succession, the amount of water to be used in baptism, or about any other non-essentials, metaphysical or practical. Something quite different is desired, something for instance like the Gospel of Christ, which as Mr. Gladstone said, "Can and will correct anything needing correction." "I am not ashamed," exclaimed St. Paul, "of the Gospel, for it is the power of God unto salvation."

This saying of the apostle has been justly pronounced "the only true standard of self-measurement." It is certainly the one which Jesus applied to Himself. The Father works through me, I have power, He claimed in substance. Thus He toiled, and laid the foundations of the Church. And the power which wrought through Him Jesus promised to His disciples. "Ye shall receive power after that the Holy Ghost is come upon you." Was this promise kept? A malefactor's cross, the shameful death of a hated Jew, a little band of obscure and frightened followers scattered, then reassembled, and suddenly become bold, telling the improbable story of a resurrection from the dead, and proclaiming the crucified as Savior and Lord, such the beginning of Christianity appeared to many, an origin humble enough surely when contrasted with its outgrowth, the Church of the twentieth century and the religious life of civilized nations. What brought this success? There can be but one adequate answer: the fulfillment of Jesus' promise. Professor Kurtz truthfully says that the emptiness of Paganism was the negative and the divine power of Christianity the positive means by which the Church was developed and brought into prominence.

The power of God is the life of the Church. But together with this statement two facts should be connoted. In the case of all persons and objects not its source, power is in right relations. When the trolley comes into contact with the current-bearing wire its weakness is made strong. In Canada is a beautiful sheet of water, fed by a spring, and known as the Lake on the Mountain. It is located far above the level of the Bay of Quinte, the Ontario, and the St. Lawrence, and therefore creates an interesting problem for the scientist. From this lake a conduit bears the overflow down to the base, where is a tiny turbine, in itself little better than a toy. But this insignificant wheel, when it is placed in the current of falling waters, is able to turn the wheels of a factory. All power belongeth unto God. Man

is weakness, and can do nothing save as he establishes right relations with some form of divine energy. Spiritual power is given to those, and to no others, who are in communication with God Himself, and who are obedient to His will.

It must also be remembered that every kind of power is invisible. Mechanical, chemical, electrical, psychical and spiritual forces are hidden from sight, and revealed only by their effects. In those through whom divine power is acting certain characteristic qualities and activities are manifested, and because these phenomena are evident, as their origin is not, they are often called the causes of progress and of achievement. And such, in a secondary but real sense, they are, since it is through them that God operates to do His work. They are intermediate causes, produced by divine agency, and upon them even the Almighty depends that His strength may be made effectual. They who would know whether God's power is working through them, and who would understand and apply the laws by which His kingdom may be extended, must study these distinctive attributes and expressions.

For this knowledge we may wisely consider the first Christian centuries. Never has the Church made its way against greater opposition and grown faster than in the period of the Apostles and Fathers. The lessons of that age should be mastered, and in the effort to do this an unbeliever in the divinity of the Gospel and in the religion of Christ may be taken as a suitable preceptor and witness to the truth. In the famous closing chapters of the first volume of the Decline and Fall of the Roman Empire, Edward Gibbon, setting himself to account for the rise and rapid growth of Christianity, enumerates five causes, for which the Church may well say to him what Gratiano said to Shylock, "I thank thee for teaching me that word." Though Gibbon failed to apprehend the influence of the Holy Spirit, nevertheless with the keen vision and candor of the true historian he discovered the means by which spiritual faith developed and laid hold of the hearts of men, fastening its principles like nails in a sure place. Moreover, as an independent judge he bore a testimony to the nature and strength of Christianity in its inception which infidelity can never shake. It will be profitable in our own order to take up his sentences, and to weigh them carefully, believing that the qualities which at the first won victories for the Kingdom of Christ will continue to make conquest of error and evil.

Gibbon attributes much of the efficiency of the early Christians to their doctrine of a future life, improved by every additional circumstance which could give weight and influence to that important truth. Jesus gave them this doctrine, and the improvements which made it influential. When He came there was strife over the subject of immortality. It is true that, centuries before Moses, the Egyptians had taught

that there is life beyond the grave; nevertheless at the opening of the Christian era the Sadducees, a strong aristocratic party among the Jews, not only denied the resurrection of the body, but if Josephus is to be trusted, maintained that the soul perishes with its tenement. Jesus taught both of the ideas which they opposed—the continued existence of the soul, and the resurrection of the body. Moreover He demonstrated these truths, by calling to life the dead, and by His own resurrection. He also made immortality a mighty factor in the thinking and in the conduct of men by declaring that lasting rewards and punishments are to attend its experience. These truths the early Christians fully believed, and they preached them everywhere with splendid results. When vitally held and worthily proclaimed these doctrines have always proved effective with men, producing conviction, conversion, and Christianity. It is a significant fact that churches which resolve heaven into a state of mind and hell into an oriental fable, a childish superstition or a temporary atoning place, make relatively few converts, and show little disposition to sacrifice for their own good or for others.

It might be supposed that systems of thought which partially or totally do away with future punishment would be popular, and would be preached with energy and with joy both to herald and to hearers. Such would doubtless be the case if it were not for the conviction deep in the human heart that while the interpretations of Latin theology, especially the literal construction of Scripture figures, may be beside the mark, the great facts of future weal and woe as they are taught by Jesus are necessary and sure. They are untouched by sound reason, and remain to be accepted by an educated faith.

But while at heart the world believes this, the Church falters. Instead of anxiety over the peril of the unsaved, dull indifference is too often evidenced. Many who ought to be pleading with their friends to flee from wrath to come apologize for them, and comfort them in their sins. Thus they soothe conviction, and lull the conscience into false and fatal security. Even the thought of eternal bliss is belittled by similar worldliness of view. Never mind about heaven, it is said, take care of earthly affairs. Thus a high and holy incentive to righteousness, and particularly to unselfishness is removed. For it is a fact that no men and women have so striven for the betterment of society as have those whose sky was covered with blue, and who had the hope of future good much in their thoughts. The wisdom of Jesus is tested by experience, and it is proved by the success of the Church when it holds fast the entire Gospel of joys and of terrors, present and to come. Not without fidelity to these great facts can the world be arrested, convinced and persuaded to seek salvation. They should be proclaimed from the pulpits of Christendom. A questionaire from New England asked, "Do you not think that preachers talk too much about

the future life?" The reply was "Maybe, in New England. Certainly not anywhere else I know about. In many congregations a sermon on heaven would be a novel feast, and one on hell would be a real breeze."

Another reason assigned by Gibbon for the success of the early church was the union and discipline of the Christian republic, which gradually formed an independent state within the Roman Empire. It was a good thing for the Apostolic Church that it was forced into separateness from the society about it. The result was a community of interests which persecution welded into closer union. Differences of opinion were not wanting, as we know. There was a Hebrew party, and a Greek party. There were followers of Paul, of Apollos and of Cephas. First ritualism and later doctrine provoked discussion. Nevertheless the early church was a brotherhood. No little affection was displayed. It is recorded that onlookers were impressed, and said, "Behold how these Christians love one another." The wants of the poor were supplied by a daily ministration. Much eating and drinking together took place in private homes and in the house of God. Greetings and tokens of regard passed between individual believers and churches, nor were counsels, admonitions and the preservation of good order forgotten. Thus the organization was strengthened, and obtained increased numbers and efficiency. Within the heart of the Empire grew up another government which finally mastered it.

If the Christianity of our day would flourish, each church must be united. "Hatred, variance, emulations, wrath, strife," are forces which destroy. Troublers, complainers, and irreconcilables never advance a cause. The extension of Christianity demands unity also between the churches. Denominationalism is not as some suppose an evil, except as it is exaggerated and abused. Much is gained by diversity of forms and of administrations, and wholesome provocation to good works is occasioned by fraternally competitive systems. But the sectarian spirit is gradually disappearing in modern times.

The Apostolic church was disciplined. The binding influence of wisely and kindly administered church government is greatly needed, and wherever exerted it both purifies the Christian body and gives it a moral force which may be used with telling effect against enemies of righteousness. The Scriptures instruct ministers of Christ to reprove, rebuke, exhort with all long-suffering and doctrine. Long suffering is popular, but many bear hardly reproof, rebuke or even exhortation. Christian people should desire to be under law, and they should wish to be held to it, gently but firmly. An ungoverned body can never be expected to govern anything else. Only in proportion as the church is trained and kept to righteous ways, does it master the world and destroy its evils. Business, society and politics are affected

by a controlled and guided Christianity, and the great institutions of iniquity can be overwhelmed by its determined onslaught.

The miraculous power ascribed to the Christian Church is another of the causes of its success which are named by the historian. Does Christianity work miracles today? Where it possesses the Spirit of God its marvelous deeds are many. Does it heal bodies? Christian philanthropy working through doctors and nurses, and Christian faith using the might of prayer perform wonders daily. But I would never found a religion upon physical healing: There are better miracles than these. Who that is experienced in Christian work has not seen drunkards saved from their cups, prize-fighters made gentle as a child, adulterers, self-confessed, brought to purity, blasphemers made reverent, termagants cured of scolding and of temper, and greed turned into self-denial. Remarkable examples of this kind attend the ministry of faithful pastors and missionaries, and when such things occur in the work of any church it is a mighty church.

Not its least impressive works are transformations frequently wrought in generally right-living people by the power of the Gospel. When in the home and in social relations selfishness disappears, uncharity dissolves into kindness, and the fruits of spirituality and love are exemplified by those whose practice it has been to bring forth thorns and thistles, the Kingdom of Christ wins the heart. The giving of justice between man and man and between employers and employed goes farther in enforcing godliness than do gifts of money, however valuable. This is a day for the Christian captain of industry to show that he recognizes the truth that his money, his power and his helpers in toil do not belong to him, but to God. He should know and acknowledge by word and deed that he is merely God's steward and agent. And now, too, the worker who is influenced by Jesus Christ may teach his fellow laborers that in return for honest wages and decent hours a real day's work should be given, and full recognition of the need of leadership and of the value of property. Wherever the Church teaches men to live, toil and think together, with mutual justice, its life and power are sure.

Mr. Gibbon credits the early Christians with inflexible zeal. No competent student can deny them this merit, nor fail to draw the conclusion that their success was thereby largely determined. Indomitable earnestness and anxious interest in the salvation of others still characterize victorious churches and Christian workers. It is not irrational nor is it mere sentimentality to affirm the importance of religious ardor. Zeal is essential in order to triumph in any cause. It was said that every word of Webster's in his great forensic contests weighed pounds. Sheridan said, "I often go to hear Rowland Hill, because his ideas come red-hot from his heart." When Mason was asked the secret of Dr. Chalmer's remarkable power, he replied, "His blood earnestness."

In all the centuries devotion to Christ has won the victories of the Church, and inspired its greatest leaders. It fired the heart of Ignatius and Polycarp; burned in the language of Chrysostom and Bernard; glowed in the pages of Wycliffe and Luther; fought with Zwingli, Calvin and John Knox; pealed in the tones of John Wesley, Howell Harris and George Whitfield; kept company with the Pilgrims, the Puritans and the Huguenots, and flamed in the lips and labors of Jonathan Edwards, Finney and Moody. Such zeal as theirs, if spread throughout Christendom, and if, as in case of these leaders, it were backed by principle and girded by judgment, would speedily redeem the world. We do not take Christianity with sufficient seriousness. St. Paul was thought beside himself with fervor. Athanasius, Savanarola, Tauler, Livingstone and Asbury were flaming souls. They who have not such a spirit fail to move their age, or to do the work of the kingdom.

The greatest need of the Church is not wealth, knowledge, or leadership, but courage and zeal. Emerson said truly, "No great thing was ever done without enthusiasm." The task of Christianity is not a slight one, and its accomplishment requires hearts aflame. Whatever may have been in the past the dangers of an emotional religion they are not our dangers. The times are swinging altogether too far in the other direction. If the ravages of vice and worldliness are to be stayed it must be remembered that men have hearts as well as heads, affections and feelings as well as brains, and that if they are to be brought to right action the deeper fountains of being must be moved. Let close thinkers have their little fling at religious emotionalism. It is the fact that when the Church is full of warmth, when Christians enjoy the faith and service of God, the thoughtless become thoughtful, indifferent and stubborn minds become interested, selfish and godless men and women are aroused, convinced and redeemed, the Church grows, the community is transformed, and Heaven rings with gladness.

One other cause of the early successes of Christianity Gibbon states, and that many will regard as being the greatest; the pure and austere morals of Christians. Their enemies told the most horrible lies about the primitive disciples of Jesus. They accused them of roasting infants and eating them. They said that their secret meetings were orgies of drunkenness and of licentiousness. They charged them with incendiarism, treason and blasphemy. Gibbon sifted the evidence, and he tells us of their chastity of laws and of deeds, which he declares gave them the confidence of the public, and won multitudes of followers.

Goodness is power. Many a callous unbeliever has been won to confidence in Christianity by a genuine instance of daily piety. A gentleman in England said that he owed his conversion to the marked consistency of a merchant who lived near him, and who was said to

carry on a large business on strictly Christian principles. He determined to watch him for a year, and he declared that if the result was favorable he would himself accept Christ. The outcome was thorough confidence in the observed, and Christian faith and adherence on the part of the observer. Cyrus Hamlin is the source of an account of the conversion of Dr. Lincoln, a distinguished skeptic of Maine. He quotes a public statement of this man. In explaining the reason for his change of heart he said, "It was not caused by argument. I never heard or read an argument to which I did not think I could give a satisfactory answer; but there was one argument I could not meet, a living argument that moved every day and often before my window, in the humble benevolent life of my neighbor, Perry."

A famous scientist was so much inclined to scoff at religion that his friends thought he would become an atheist. One of them meeting him after several years of separation was astonished to hear him utter an expression of Christian sentiment, and he asked: "Do I understand that you believe in a personal God?" "Yes," replied the scientist, with reverence, "I believe in God and in Jesus Christ, His only Son, our Lord." In answer to his friend's inquiry, he gave this account of his change of opinion: "Through all my tendency to agnosticism there was always one argument I could not answer; that was my mother's life. Her sweetness of spirit, her inspiring faith, her patience and fortitude under great trials, her self-sacrificing love were ever apparent, and I was obliged to answer the question, "Whence came they?" Forced at last by my increasing dissatisfaction to strengthen my convictions or to give up my attitude of doubt, I took up the well-worn Bible which my mother had left me, but which I had not read for years, to see if I could understand its meaning and its power over her life. I was surprised to find that it seemed new to me, and as I read, a conviction of the reality of the spiritual world and of God, took hold of me. I was no longer in doubt. It was in this way that my mother's life had saved me." If such women as this man's mother are going out of fashion, great is the pity of it. Women who care more for faith than for material enrichment, whose children are trained into righteousness and taught the duty and the dignity of Christian service, and children worthy of such mothers, are the foundations of the Kingdom of Christ.

The Kingdom of God is a powerful Kingdom. It will endure and grow stronger. Ultimately Jesus Christ will be victorious over all evil. An artist has wonderfully portrayed a Roman triumph, which all have imagined who have stood in the presence of the memorial arches of the Roman Forum. First came the heralds proclaiming the coming of the mighty conquerer. After them marched the hosts who had been led by the great captain and had won his battles. Then followed captives of war loaded with chains or bound to chariot wheels.

At last, attended by the acclaim of the people, rode forth the victor. Over his head were waving palms, and he was greeted by bursts of music. What a scene was that when the Twenty-seventh came back from France and marched up Fifth Avenue, New York. Some day Jesus Christ will receive a triumph such as no human being ever deserved. His power will be vindicated and His Kingdom will come with glory. And if we may be with Him, or see Him, even from a distance, what glories will be ours, and what reward will be realized in return for all the services and sacrifices by which the Kingdom of God has been presented and recommended to men.

The Basis For Brotherhood

By REV. MILFORD HALL LYON, D. D.

Gen. 4:9. Am I my brother's keeper?

Matt. 23:8. One is your Master, even Christ; and all ye are brethren.

Shall war and carnage never cease? Is this old earth forever to be drenched in blood? Is the spirit of Cain to remain the dominating factor in human relations? Is there no basis for brotherhood by which mankind can be brought to dwell together in harmony and peace? These are vital questions no serious student can evade. I believe they have but one possible solution and this is to be found where the answer to every other great question is to be found—in the gospel of Jesus Christ.

The desire for human fellowship is universal. It has been manifest from earliest times in tribes and clans and guilds. In human nature there are two primal elements, individuality, that makes each life different from every other, and commonality, that draws men to seek the society of their fellows. Neither of these elements can permanently prosper at the expense of the other. Any plan that crushes out individuality and lowers all men to a common level portends disaster. The greater the development the greater the individuality. But likewise there is the need of strengthening this common factor to bring humanity into fellowship and fraternity.

This fellowship is essential first of all for the promotion of progress and happiness. An individual living an isolated existence would be deprived of the great bulk of privileges and comforts he enjoys by relations with others. When desiring to take a journey, if a railroad had to be built for him; when he wanted the news, if a paper had to be printed especially for him,—the very statement demonstrates the impossibility. We must say with the apostle, "I am debtor both to the Greeks and to the Barbarians, to the wise and to the unwise."

Recognizing then the necessity for living in conjunction with others in order to promote our highest good, the problem then reverts to this,—to devise some plan and program of life by which men can be brought to live together in peace and harmony. In fact the whole problem of life is summed up in this: How to get along with people. The supreme purpose of God's dealing with the individual man is to fit

him to enter and continue in right relations with his fellow men. Ever since the herdsmen of Lot and Abraham quarrelled, propinquity without affinity has been a source of contention. We cannot adopt the plan of the man who said he was going to live at peace with his neighbors even if he had to kill them all. Isolation is impossible. Constantly the relationships of man with man are becoming more intimate, intricate and complex. The welfare of each is so directly dependent upon the actions, ideals and purposes of every other that no one could live unto himself even if he would. For our own safety and welfare we must take an interest in every other man.

In a certain city the crowded condition of the tenements producing contagion and crime was brought to the attention of the public and the support of prominent citizens was sought to remedy it. One wealthy man curtly dismissed the committee by saying that it was none of his affairs. If people wished to live amidst disease and squalor they could do it. But not long after this a gown that was being made for his wife was sent to a sweat shop in one of these tenements to be completed. The germs of a contagious disease were carried in its folds up to the mansion on the boulevard, and the wife and daughter of this man both died from the contagion.

Long enough has this spirit of Cain which insolently says: "Am I my brother's keeper?" dominated social affairs. No man can live unto himself even if he will. When population was sparse the problem was not so acute, but as population increases and masses together some plan must be devised to bring them to dwell in harmony and helpfulness or this world will soon become a literal hell. The opportunities not only for good but also for evil are being rapidly multiplied. When one man can carry by hand enough explosives to blow up an entire city, no one can afford to remain indifferent to the condition or character of his neighbor.

Seeing then that the establishment of brotherhood is the supreme duty of civilization, let us consider what must be some of its essential features. In the first place it must be comprehensive. Men are brought together by social, financial, industrial and professional reasons. The mechanic, the physician, the bankers, have their associations for the consideration of plans and themes of mutual interest, but one trade or profession has little or nothing in common with the others. Likewise men are bound together by ties of race or language, family or class. But it is evident that none of these bonds can be comprehensive or universal. Any real fraternity must have a foundation broad enough to include all races, classes and conditions.

Moreover the basis of true brotherhood must be permanent. If men are thrown together merely by self-interest, and the motive that creates the union terminates, the fraternity ceases to exist. Men unite to promote a certain project or cause, such as the paving of a

street, the enactment of a law, the success of a reform. But when the work is completed the bond of union ceases to exist and the fraternity disintegrates.

In like manner the dynamic for any true brotherhood must be vital and effective. Natural tendencies are to deteriorate. The cohesive forces become weakened, and the individual units separate. The supreme foe of brotherhood is selfishness. There can be no permanent and enduring fraternity until some power is brought into individual lives and into society strong enough to overcome this arch enemy of brotherhood. Moreover, if you subordinate the self motive which has always been the dominating factor in human relations, and put no stronger incentive in its place, then the life becomes purposeless and inert. John Spargo, the writer on scientific socialism, recently said: "I have long since given up the hope of producing any change in our social system until there is created a better social spirit." In this statement he sounds the death knell and reveals the vital weakness of modern socialism. Their appeal to espouse the new system is that it will work for their own best interests. It is primarily an appeal to selfishness, but a true brotherhood must be based upon a very different motive and that is the welfare of others. Men must be brought to think, not so much about their rights as about their duties; not how much they can get, but how much they can give.

Socialism seeks to establish a new order by which men may obtain a more equitable division of the world's wealth. This is an appeal to self interest. The basis for true brotherhood must be self-sacrifice. This brotherhood cannot be established by organization, nor even by re-organization. You cannot make a good building out of poor material. Organization is something merely superimposed from without. True fraternity must have its source from within. Organization cannot become a basis for brotherhood even if it is religious in its character. Some of the greatest wars of history have been religious wars. Loyalty to denomination is not a sufficient basis for fraternity.

Neither can brotherhood be created by education. Education can bring to the mind the best that has been said or written, but before the great problem of transforming human motives, education stands absolutely helpless. Neither can fraternity be established by legislation. You cannot make men brothers by act of Congress. No system of compulsion can create love, sympathy, service, sacrifice, the qualities absolutely essential for brotherhood. Fraternity must come, not by legislation, but by regeneration.

We are now thrown back to the only source of true brotherhood. We find it in the proclamation of Jesus. "One is your master, even Christ; and all ye are brethren." We hear orators proclaiming glibly about the brotherhood of man. There is no such a thing in the abstract as the brotherhood of man. There is but one basis for

brotherhood that will meet these conditions of being comprehensive, permanent, vital and effective and that is the brotherhood in Christ. The mastership of Jesus must precede the brotherhood of man. Men are always seeking to cut corners, to find some easy way to create fraternity. They are trying to save men enmasse. The method of Jesus was exactly the opposite. He dealt with individual lives. He chose in that little company of apostles every phase and type of character. Then by the personal touch, by the impartation of his spirit he transformed their natures and welded them together into a true fraternity. This process seems painfully slow, but there is no other way.

Jesus laid down as the basis for brotherhood, loyalty to himself. When they told him his mother and brothers were waiting to see him, he said: "Who are my mother and my brethren: Whosoever will do the will of my father who is in heaven, the same is my mother and sister and brother." Here we have the foundation of the divine family, the eternal fraternity. It presents a relation that far transcends nature, race, kinship, or even church. It combines all classes, Greek, Barbarian, Scythian, bond or free. Like the land beneath the ocean that binds the continents together, it reaches across the span of time to continue throughout eternity. To enter this true brotherhood there must be a new nature born from above. There must be a supreme incentive—love and loyalty to the personal Christ.

The emphasis of this truth will unify believers, it will unite the different schools of religious thought, the one that puts the accent upon the social and the other upon the individual. The one emphasizes the present life, the other the life to come. Just as the planets approach the sun they approach each other, so as men draw near to Christ they draw near each other. In the acknowledgment of his lordship we have a principle and power strong enough both to remake social relationship and also fit men for eternity. Here is a whole gospel for a whole world. Moreover, mankind must face the alternative of accepting this principle or plunging into the chaos of anarchy and despair. There is no other cure for the ills of this old world.

It is only by promotion of the spirit and principle of this brotherhood in Jesus Christ that we can hope for the solution of the problems in modern industries. Strikes and lockouts, disputes between employers and employees are going to continue until the hands of both are clasped by the pierced hand of Calvary. **No League of Nations** will prove effective for the settlement of international disputes and the abolition of war, until men everywhere yield their wills in allegiance to Jesus Christ as Master and Lord. The choice then in the last analysis is between bolshevism and evangelism, whether the world is to be dominated by brute force, by atheism and self-interest or by the love and spirit of Jesus Christ. Between these two positions there is

no neutral ground. Conditions are rapidly approaching a crisis. Only by a world-wide revival which will cause men to forsake their sins and yield their lives in loving loyalty to the living Christ can civilization escape destruction. It is not merely a question of good or better, it is a question of life or death.

In conclusion let me ask you, are you a member of this brotherhood? Jesus has given us the evidences by which we can determine our standing. Is there love in the life? "We know we have passed from death unto life because we love the brethren." Is there compassion? "Whoso hath this world's goods and seeth his brother have need and shutteth up his compassion from him, how doth the love of God abide in him?" Is there self-surrender? "Hereby know we Him because He laid down his life for us, and we ought to lay down our lives for the brethren."

What are you doing, moreover, to increase the membership of this brotherhood? Men will manifest a certain zeal in promoting some earthly organization which is limited, temporary and ineffective. What are you doing to build up this great fraternity that reaches across the chasm of death into life eternal? What are you doing to increase the fraternal spirit among its members? Is there strife, dissension and rivalry among the children of God? "By this shall all men know that ye are my disciples, if we have love one for the other." The acid test of our loyalty to Christ is our love for his brethren.

Oh, that Christian people might realize the magnitude of this truth! There is enough latent spirit of faith and fidelity to Christ in the nations of this world if it could find expression to make war impossible, to settle industrial strife and bring to earth the Kingdom of Heaven. The great need of our religious life today is an intense passion, a consuming zeal. In the promotion of Christian brotherhood we have a principle big enough to challenge and inspire our supreme endeavor. As we go forth from this Bible Conference, let us pledge anew our allegiance to the living Christ, let us see in every believer a brother to uplift, to strengthen, and to assist, and in everyone of the great mass of the indifferent and unbelieving a possible candidate for membership in this eternal fraternity.

The Dangers of Reaction

By JOHN M. MacINNIS, LITT. D.

Text, Jonah 4.

This chapter is a most difficult part of a book that has always proven more or less embarrassing to the Church. It is a strange anti-climax to a thrilling story. It is hard to believe that a bit of mere fiction would end in this way. It is not quite in line with the ordinarily accepted design of fiction. The story carried the main character through a thrilling experience in which he comes to a new consciousness of God and yields himself in a new consecration to a task in which he was wondrously successful. Then in the moment of his triumph he turns aside disappointed because of his success and presents one of the most pathetic exhibitions of selfishness and weakness found in literature. Our task at this time is to try and discover what is the secret and significance of this strange and perplexing anti-climax. Let us look closely at the record and see if it does not yield some clue to this astonishing exhibition of unreasonable and unnatural anger.

We are told that he was exceedingly displeased and angry because God saved a city that was tottering to inevitable doom in response to genuine repentance and reformation. We must not for a single minute lose sight of the fact that the narrative definitely states that the people not only repented but actually turned away from their evil way, and when God saw their work He spared them. In his anger he prayed, and it is refreshing to find that with all his faults he was man enough to be thoroughly honest and frank in his prayer. He frankly tells God that this is the very thing he was afraid of when he was first called to preach to Nineveh. This was the reason why he tried to get away. He was actually afraid that God would have mercy upon the people of Nineveh and save them. That was a tremendously real thing with him. It touched the very foundations of his life and thinking. That is why he was so cowardly in this whole business. But he had an experience in which his deeper and truer self came to the surface and in which he was able to respond to the challenge of his task in a real way. But now, according to this verse he is back to where he was before the storm and its transforming experience. There is a

reaction. That is the key to this chapter and it brings us face to face with a universal experience. It shows Jonah at his worst and does not necessarily mean that he was a weak man. On the contrary it may mean that his was a very rich and strong personality—a personality that was capable of great extremes. One day he was high up in the mountains borne along by the winds of the eternal and the next he was wrapped by the gloom and the chill of the fog of the deepest valley. We say this with confidence because we frequently find it so in history. Take a man like David. One day he is out at the front carrying the war for righteousness and justice with a strong hand against the enemies of all true freedom and the next we find him carried away captive by his own lower life and passions and doing violence to all that is true, clean and honorable. He was caught in the back wash of a mighty reaction in the spring of a wonderful personality. The same is true of Elijah. One day he stands on the mountain top with his face toward the sun and the doors of his life open wide to the flow of the tides of courage, faith, nobility and unselfishness and witnessing for the reality of God and eternal things against overwhelming odds. In his simple faith and sublime courage he called down fire from heaven and kindled the flame of hope in many a dark and faltering life. The very next day he is down in the valley wishing he could die. He can see nothing worth living for. It was the tremendous sweep of his interests and sympathies that made possible that terrific reaction.

It is easy enough to judge men in the day of reaction but it is quite another thing to be just in our judgment. It is difficult to understand strong and complicate personalities, and especially in the time of stress and reaction. David was dead wrong in his sin. We cannot excuse him. God Himself did not excuse him. He forgave him with a great and all encompassing compassion, but that was another thing. But I wonder how many people have any appreciation of the tremendous rebound or personality out of which that sin came.

We are not going to excuse Jonah but we do want to earnestly endeavor to understand the nature of this pathetic reaction, in order that we may the more intelligently sympathize with him, and get the lessons which his experience contains for our own life and times. We are now passing through one of the greatest reactions of history and anything that can help us to understand it is infinitely worth our most earnest thought.

1. The first and most obvious element in this crisis was the personal element. He definitely preached that in forty days the judgment of God would come upon the people of Nineveh and that the city would be destroyed. That would have been the case if they had persisted in their sin and in their evil ways. But they did not. They repented and turned away from evil. As a result God had mercy upon them and

spared them. To Jonah this meant that he would be discredited as a Prophet. According to the Jewish law the test of a prophecy was its fulfillment. If the thing was not fulfilled then the prophet did not speak from God, but was a false prophet. In Deut. 18:20-22. This law was familiar to his people and he knew that they would look upon him as a false prophet. That to a Hebrew was a very grave matter and touched him at the very core of his life. In fact there is no point at which the human heart and mind are more sensitive, subtle and treacherous than right at this point. No one likes to be discredited. We will find it exceedingly difficult and bitter to say, "I was mistaken." We literally hate the thought of our prophecies and estimates failing while we take a strange delight in the privilege of saying, "I told you so." That is human and thousands of God's people fail to stand the test here. They are led to say and do untrue and unkind things in order to make it appear that they were really right or to positively refuse to see the truth because they cannot bring themselves to the place where they can say, "I was wrong."

Take for example the man who is committed to a theory and on the basis of that theory predicts the course of events. Time proves that the theory was wrong. Events show that he missed some thing in his calculations consequently he reached a wrong conclusion. In these circumstances it is almost impossible to get the average man, or the average professional man—the professor, the theologian or the minister to frankly and honestly say, "I was mistaken." He will endeavor to twist and turn the facts in order to make it appear that he was right after all. Of course that means an arrest of insight and thought. Thousands of men and women are sidetracked and ditched at that point. This pride of intellect is standing in the way of truth and progress, and there is no place where it is working greater havoc and harm than in the interpretation of the Bible. Instead of frankly seeking to find the truth as given in God's word men spend precious time and strength in trying to fit the Bible and history into their theories. The thing that subtly underlies that is the reluctance to give up theories which have been long cherished and taught.

The same thing is true in the realm of life. Men do wrong things and say things that hurt but it is hard to say, "I was wrong" or "I was mistaken." We think it very strange that a man like Jonah should be so narrow and self-centered as to lose sight of the salvation of hundreds of thousands of men, women and children while he nursed his own petty disappointment and grievance. But what, after all, is the difference between him and what he did and the people who in our own day with the full light of the teachings and life of Jesus Christ to make clear what is right, will allow their petty personal troubles and disappointments to stand in the way of a religious blessing to the whole church or community. There are scores of churches whose whole

life would be transformed if some one or two of their leading people would only be willing to admit that they did a wrong or were mistaken, and express their sincere sorrow. But as in the case of Jonah they allow what they think to loom so large that they simply lose sight of the life and salvation of the city or community.

In Jonah's case the whole trouble on this question arose from a lack of an appreciation of all the facts involved. He did not understand God. He had a wonderful thought of God but it was not sufficiently big to condition the whole sweep of the Divine mercy and justice. While he understood that God was gracious, merciful, slow to anger and abundant in loving kindness he did not seem to realize that He was also just and being just and moral that He could not possibly deal with penitent men and women who had in all sincerity turned away from their sin and rebellion in the same way as He would deal with a people in open sin and rebellion. There was no point in the prophet's message to Nineveh if it did not involve a genuine opportunity to repent and start a new life. The whole miserable attitude and eclipse of faith came from a failure to comprehend the whole circumstances. How often that is the case. The trouble and grievance that we nourish and brood over are wholly the result of a misunderstanding of the real facts involved.

If Jonah had only remembered that God was just as well as merciful and kind he would not have had any particular trouble in explaining the seeming contradiction in his message. It was not a contradiction but a fuller unveiling of the Divine heart and life. Many of our theologians who are wonderfully logical and harmonious in their working out are logical at the expense of faithfulness to God in the activity of His love and grace. No theory is broad enough and deep enough to fully interpret God in all the sublime scope of His life and redemptive program. A man who is keeping step with God in grace must be willing to seem contradictory at times because he is a man who is coming into new life and light continually. In the glow of this experience old interpretations must seem narrow and inadequate. The new light makes one's world seem like a new world.

2. The second great element that entered into this tragic eclipse and collapse was that of patriotism. Jonah was a Hebrew, and intensely patriotic. Assyria, of which Nineveh was the capital city, had mercilessly persecuted and abused the Hebrew people. Try and think what the feelings of the people of Belgium would have been a year ago if some prophet had announced that Germany was to be forgiven and restored to her former power. Or let us try and imagine what the feelings of the Armenians would be today if the Allies were to announce that Turkey was to be forgiven and restored to her old power. If we can do this we can appreciate something of the feeling that surged in the patriotic bosom of Jonah when he thought of Nineveh

being actually spared. As he saw it this restoration would mean oppression and death to his own land and people. Did not the Christian nations of the world stand ready to see a whole great nation and world power crushed in order to rid the earth of a scourge that threatened the very life of our world? This feeling was strong in the life of Jonah and it naturally came to the surface in this crisis of reaction. Let us not forget that his patriotism was just as real as ours and injustice and military oppression was just as offensive to him as it is to us. Assyria was one of the most cruel military powers of history. Jonah knew the meaning of her "iron heel." But while we deeply sympathize with him we must not lose sight of the whole story. His trouble was that he did not see deep enough. His idea of God and His power was too narrow and shallow. He forgot that God could actually change and regenerate the life of a city by His supernatural touch. We must not lose sight of the fact that Nineveh repented and turned to God. God saw their works. It was not a diplomatic bluff but a genuine revolution in which men actually turned about face. Jonah lost sight of that. He forgot that the city he was now confronting was literally a city on its face before God.

In our thinking about Germany and Turkey in these days of reaction I wonder if we have not forgotten that we are dealing with a God who can change nations. You say that they do not show any evidences of a change. So far as I know the facts I am bound to agree with you. But that is not the question at this point. In our thinking of these cruel powers that have baptized our world in blood are we thinking in the terms of conversion or revenge? Do we want them crushed or converted? Is the background of our thinking the consciousness of a God who is able through the touch of His fire to bring a people to their knees in true penitence? It makes a difference as to what conception of God dominates our thinking in these dark days when the deeps of human passions seem to have been broken up.

3. In the third place when Jonah allowed the lower elements of his life to come to the surface and to dominate his thinking he lost the true perspective of life and he wanted to die. That is the tragedy of a self-centered life. Because he could not have his way he thought there was nothing more to live for. He was so filled with his little disappointment that he had no eyes for the changed order. He could not see the opportunities for world service that were opened up by the conversion of a world power like Nineveh. That, brethren, is real tragedy. Nothing to live for in a changing order in which men are turning their faces towards God, simply because it did not happen according to our little program! How strange that men should lose sight of real life and world opportunities in the midst of their own selfish tears. How absurd it all seems when we see it at a distance and in the other man's life. The great throbbing world with its heart

needs and opportunities and nothing to live for! There you have sounded the deeps of the tragedy of reaction. Is it any wonder that the Divine voice breaks in here and says, **"Doest thou well to be angry?"** Is this a reasonble or sane attitude to take in an hour like this?

It is extremely interesting to follow God's method of pressing this question home to the conscience of this man. He gave him time to think and work it out. Doest thou well to be grieved and sorrowful at the way God is dealing with you? Can a God such as is revealed in Christ be untrue or unjust? O the infinite tenderness with which God dealt with this man in the endeavor to bring him back to the place of trust and obedience. Let us note His method in its barest outlines. We have no time for more than a mere glance at this wonderful movement.

First of all God tried to get Jonah thinking accurately and logically. He asked him the question, "Doest thou well to be angry?" and then left him alone to think it out. That to me is very significant. He could have pressed the question at the time but He did not. He gave him time to think it out. He would rather—much rather get him thinking than to do his thinking for him. God is always anxious to get people thinking seriously. Some people talk as though that were the thing of all things that Christian people are afraid of. Nothing could more absurdly and fundamentally misrepresent God and Christianity. The Church thoroughly Christian has always been the Church thinking. One of God's chief complaints against Israel in the day of Isaiah was that they would not **think** or **consider.** Men need never fear clear honest thinking, and religion should always encourage it. Our troubles usually come not from honest thinking, but from the lack of it. If Jonah could have forgotten himself and stopped complaining and moping for a single hour and honestly think upon the whole situation he certainly would have seen things in a different light.

For example he knew that God is gracious, merciful and abundant in loving kindness. If he had stopped to clearly think of the logic of that fact he should have known that God would do what was best, and that he would direct this difficulty that he could not understand for the moment so that it would work out for his good. If God is gracious and merciful why should He be afraid of Him? But Jonah was like a good many Christians in our own day. He did not follow the logic of his creed. We say with Browning

"God Thou are love! I build my faith on that!"

That is a wonderful creed. To think it out clearly would mean a wonderful life. If God is love why cannot we trust Him? Love will not injure us. "Love is kind." In spite of the fact that all this is in our creed we are constantly discouraged and finding fault because things do not go our way. In such circumstances we need a little

clear thinking. That is what God wanted to get Jonah to do. He wanted to get him in the place where he could get one good clear look at himself and his unreasonable position. This was essential in order that he might get back his prophetic ministry. There can be no great prophetic message where men have ceased to think.

In the second place God tried to lead him into a reasonable and sane view of life through experience. He tried to make him see and understand the truth through the things he could see and feel. That is one of God's methods of dealing with men. That is how he dealt with David in the day of eclipse and reaction. That is the way Jesus dealt with men. Let us just glance at the process. We can only outline it. There is no time left to enlarge on it.

1. He ministered to his comforts. He made the gourd to come up to protect him from the burning rays of an eastern sun. He tried to get him to think out his question in comfort. The outcome was that Jonah got his mind on the gourd and forgot the great purpose for which it was given. That is tragedy of prosperity. Men do not always do their best and deepest thinking in the days of material prosperity.

2. He took away the gourd and in this way tried to get him to see how fleeting and insecure material things are and to get him back to the question of his attitude towards God and life. In his wrong attitude towards God he took a wrong attitude towards the gourd. Consequently the taking away of it increased his anger. But this helped to bring out his unreasonableness and the extreme selfishness of his attitude.

3. He sent a scorching East wind not to afflict the prophet, but to bring him to himself. God was determined to save him from himself and from ruin. The scorching wind was sent in love. If God cannot lead men to think strongly and sanely through wooings of love He will try to startle them into thinking by the scorching winds of suffering and pain. More real ground floor thinking has been started in the furnace than in the palace. The great poets and prophets have come from the flames. The days of great thinking have been days of great living and suffering.

In the burning furnace God pressed the question again, **"Doest thou well to be angry?"** He is trying to press him to right conclusions about God through the things he knows. This was the method by which Robert Browning reached his convictions concerning God in the days of his mental conflict. He could not endure the thought that God could be less than the truest and best things he knew about himself and his world. That is the logic and conclusion of his great poem "Saul." It is very illuminating along this line. He knew that what he would do for his loved ones was only limited by his power to carry out love's desire and vision. But God has the power to do what He knows

is best. Hence we know that He is working out all things together for good to them who love Him.

God wanted Jonah to see that he could trust Him. He wanted him to see that He loved the people of Nineveh and was interested in them and was suffering with them. Jonah did not understand this and it was at this point his life was hopelessly out of touch with God. God also wanted Jonah to know that He was not only kind and merciful, but also just and therefore could not be indifferent to the crying needs of innocent children, who were suffering because of the guilty. Out of this two-fold conception of God would come the very thing which Jonah needed in the stress of that dark hour. He needed the confidence in God that would make it possible for him to trust Him and that would drive him into the great heart of this city with all of its throbbing need and challenging opportunity. The reaction that separates men from the sorrows and bleeding needs of this sin-cursed world is away from God. God is in the heart of the world's agony and His people cannot afford to sit apart from it.

We must fight such a reaction in this our day. These are perilous times from this point of view. We have gone through a world storm that has shaken institutions and nations to the very foundations. In its stress and baptism of blood men were awakened to a new sense of responsibility for world service. Out of its shadows came the prophetic voice and it touched the hearts of men. The war is now over and men are in danger of turning to their own little trials and troubles and forget that the riven heart of the broken world is not yet healed. God loves that restless sobbing world and is suffering with it. If we have not learned this fact and gotten a vision of God that will literally drive us out to a sacrificial service in the behalf of suffering humanity we have failed to hear the voice of God and to see His footsteps in the storm. God has been talking to us in a very wonderful way in the last few years and it will be one of the most tragic failures of history if we fail to hear His voice and to move into the new day with the definite purpose of winning it for Christ.

Our National Christianity—Its Perils and Safeguards

By REV. JAMES S. MARTIN, D. D., General Superintendent National Reform Association.

That there is such a thing as national Christianity, not absolutely independent of, yet quite separate and distinct from, ecclesiastical, family, even personal religion, is not only clearly and explicitly taught in the Word of God but admitted, even advocated, by practically all great political philosophers the world over. Moreover, that Christianity, the religion of the Lord Jesus Christ, is the dominant, prevailing religion in American life and history is denied by none, so far as we know, save atheists, infidels and free-thinkers generally and not even by all of them. Abounding evidence there is on every hand of the place, power and influence of Christianity in our nation's life and history.

We see it in our annual Thanksgiving proclamations and in our Fast Day proclamations in times of peril from war and pestilence; in the use of the oath in our courts of justice and in the induction of men into civil office which, as usually administered, contains a solemn appeal to God as one shall answer at the Last Great Day (and in this country we have chosen to hang all the interest of the country on the use of the oath, since we require no other bond of fidelity of any officer in the land—treasurers excepted who of course must give a financial bond—than that with uplifted hand as he shall answer to God at the Judgment Day he will faithfully discharge the duties of his office); employment of chaplains in our navy and army, in our reformatory, penal, charitable and benevolent institutions, and in our state and national legislative halls (the prayers offered here are not the prayers of the individuals merely who offer them, but especially of the bodies in whose behalf they are offered—it is the state or nation lifting up its heart unto the God of states and nations); in the distinctively Christian laws on our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., one and all of which are based, as practically every court in the land will tell you, on the ten commandments or,

strictly speaking, the third to the ninth inclusive; in the use of the Word of God in the majority of the schools of our land; in the Christian inscriptions on our coins and many of our public buildings, such as "In God We Trust," and "Righteousness Exalteth a Nation;" in the recognition of the God of heaven in some form in practically every state constitution; in the numerous decisions of the various courts all over this fair land of ours, to the effect that Christianity—not Buddhism, not Mohammedanism, not atheism, not infidelity, but Christianity—is part of the common law of the land; and last, but by no means least, in the decision of the Supreme Court of our country rendered in the year 1892, "This is a Christian nation"—true, every word of it true in the sense in which the Court meant it. Not Christian, we are sorry to say, in the sense that a man is Christian who manifestly does the will of God because it is His will and out of a supreme desire to honor and glorify Him. Would to God that our nation were thus Christian. The object of the Association I have the honor of serving as general superintendent—the National Reform Association, consisting of many tens of thousands of Christian patriots of every name in all parts of the country—is, by the help of God and His people, to make this nation Christian, really, truly, thoroughly, fundamentally and essentially Christian. But that this nation is already Christian in contra-distinction from being Buddhist, Mohammedan or anything of the sort, is so plainly manifest that a way-faring man, even though a fool, may not err therein.

It needs no argument, we are sure, in this presence to prove that it is the Christian customs, usages, laws, institutions, etc., that thread our national life through and through (in other words our national Christianity), which above all things else have made this nation what it is today—the pride and envy of all the nations of the earth. Moreover, it is this and this alone that contributes the salt that will preserve the nation Christian even to the extent that it is, and that will make it more and more so.

National Perils.

But there are forces, not a few and most formidable, that make against this our national Christianity. Our thought is to call your attention briefly to some of these things. But before doing so we would have it understood that we are not an alarmist, neither are we a croaking pessimist; and God forbid that we should ever become either. But God equally forbid that we should ever become a blind optimist hiding our head in the shifting sands of men's varying opinions, thinking thereby to escape impending judgment. It seems to us that the manly thing to do, the courageous thing, the patriotic thing, aye the Christian thing, is to face our dangers fair and square and that for the purpose of averting and avoiding, so far as at all possible, their disastrous consequences. It is with this thought in mind and in this

spirit that we call your attention to some things that are not at all pleasant to think about; none the less necessary to be considered and courageously dealt with. For want of time we shall be compelled to pass by a long list of such things and treat very briefly those we do name. Nor do we propose to speak about some things concerning which we are hearing so much these days—anarchy, Bolshevism, I. W. W.ism, Reddism, extreme Socialism and the like—rather do we mean to call your attention to what we regard as some of the underlying, producing causes of these and such like things.

1. With your permission, we shall begin with the wide-spread and, seemingly, ever-increasing desecration of God's most holy day—desecration not at all unlike that which cost Israel of old her independence.

There are at present no fewer than five million of the population of our country who are making merchandise of each Lord's day. There are at least ten, possibly fifteen, times as many who are on this day seeking their own worldly pleasure—autoing, motor-cycling, excursioning, golfing, playing baseball, visiting, listlessly strolling about; doing anything, almost everything indeed save that which God designed especially to be done by his creatures on this day. This is the day he would have them come up out of the mists of the valley into the sunshine and breathe exhilarating draughts of mountain-air with him. This is the day he would have them look in upon their own souls, round about on the welfare of their friends and neighbors, up toward the inheritance in store for them and into the face of their Heavenly Father. It is gloriously true that Sabbath was made for man—for his physical, mental, moral, spiritual welfare; for the development specially of that part of his nature made in the image of his God.

The legal safeguards of the Lord's day are gradually being broken down in our country. The majority of the states of the union have licensed, actually set the seal of authority upon, moving pictures and baseball on this holy day; thus interfering with the sanctity of the day and the worship of God. Especially is this true in the great cities of our country which are the centers of population and, in a democratic country, of power and influence.

Even our national government is **particeps criminis** in the desecration of the Sabbath—in its needless mail service on this day, to say nothing more.

You who are familiar with the Word of God know full well that his own chosen nation Israel trampled under foot his law, especially his law of the Sabbath, until at length he said his land "must have her Sabbaths." And you know what happened. He permitted his people to be carried away into captivity and held yonder by the rivers of Babylon in abject bondage for a period of years corresponding exactly

to the number of Sabbatic years they disregarded his law pertaining to the Sabbath.

And all I have to say is, that if Israel lost her independence chiefly because of her desecration of the Sabbath, America, in the light of her present day treatment of this day, needs to take heed. For I know of no claim that America has on the God of nations that Israel of old did not have!

2. What shall we say of our lax marriage and divorce system? Passing by our lax marriage laws with the remark that they are actually the very worst in all occidental civilization, we come to consider our system of easy divorce. It has thrust itself widely and viciously into our legislation. It has actually become imbedded in our laws. It is, both in spirit and effect, completely revolutionary and destructive. It is breaking up thousands upon thousands of homes every year. It is snapping the most sacred and God-ordained ties as if they were naught but withes of tow. Through this wide open door of easy divorce the inestimable blessings of marriage and home are rapidly taking their flight, and in their stead are coming a brood of yelping passions, and God's terrific words, "I will curse your blessings," are having an ever-widening fulfillment.

Want of time forbids detailed enumeration. Suffice it to say that we have 52 different sets of divorce laws in the country, with 25 different reasons specified in these laws for breaking up the family, as against God's own reason. And so loosely are these laws interpreted and administered in many quarters that there are on record 42 different reasons for which homes have actually been broken up.

There are six counties in the several different states of the Union in which there are more divorces granted each year than there are marriages contracted. There are 48 counties in which there is more than one divorce to every three marriages. In Chicago the record is one to every 7, which is the average for the country at large; in Denver one to every 4; in Reno one to every 2. This last is a record six times worse than that which ever cursed Japan in her darkest days of heathendom.

Until recently we have been wont to say in this country that, next to Japan, we have been breaking up more homes, mostly for unscriptural reasons, than any other nation on the face of the earth. But since the publication of the last official report by our government, a few months ago, we have not been able to say even that much for ourselves. This report shows that while Japan, as late as 1916, granted 109 divorces to every 100,000 of her population, the United States granted 136 divorces to every 100,000 of her population.

Nor is this all. It is not simply the extent of the divorce evil, nor the high proportion of divorces to the population. It is the rapidly increasing output of the divorce mill, in comparison with the increase

of the population of the country, that is really alarming. For while our population has made its last increase of 100%, the divorces have increased a little more than 450%. In other words, we are breaking up homes in our country, mostly for unscriptural reasons, more than four and a half times as fast as the population of the country is increasing. America cannot long stand that. No nation upon the face of God's earth can long stand that.

The life of a nation does not flow down from the halls where its laws are enacted, nor from the temples where its judgments are executed, nor from the desks where its executive business is carried on. The life of a nation flows up from its homes.

The power of a nation does not consist in its wealth, or in its territorial boundaries, or in its international relations. The power of a nation consists in its manhood and its womanhood. And for these we are dependent upon its homes.

The family is interwoven with the very tapestry of history. It has nurtured the national ideals. It has fanned the fires of patriotism. It has perpetuated the altars of faith. With its degredation, with the want of reverence for it, there comes naturally, inevitably, national and racial decay. Such danger we are facing in our country at this hour.

3. Somewhat akin to the national evil just named is that of polygamy, especially as taught and practiced and contended for by the alien, hostile kingdom of Mormonism within our republic, with its tremendous commercial and political power. Horrible as this polygamy and its continued maintenance is, it is by no means the most dangerous thing in Mormonism. Rather is it the commercial and, especially, the political power of this system by means of which it protects its leaders in their continued teaching and practice of polygamy.

The great **fundamental** evil of Mormonism lies in the claim of its leaders that it is the "kingdom of God." Ten thousand times a day is this expression used by the teachers in this system in imparting instruction to the youth of the same. Nor do they mean by it the kingdom of God for whose coming you and I and other Christians pray and labor. Not at all. Rather is it the literal, temporal kingdom of God here and now established—the kingdom, they say, that will one day be ruled in person by the Lord Jesus Christ when He shall have returned to earth and which meantime, if you please, (and this is the significant thing for you and me), is being ruled by His divinely appointed and anointed representative in the head of the Mormon kingdom.

Being fundamentally and essentially a kingdom—an imperium in imperio—this system must in the very nature of the case get into politics to succeed. This our national government quite well understood years ago and therefore exacted of the leaders of the system a promise that they would nevermore hold or aspire to hold any civil office in

this land. This promise was exacted of the Mormon hierarchs, including all the apostles of the system, as late as the year 1896. That year there was not a principal man in all Mormondom who had even so much as a vote. They had all been disfranchised in punishment for their crimes. Today the Mormon prophet, at the head of that system, is the most powerful political individual in America. He patronizes presidents. He makes bargains with great political parties. He dominates the political policies of state officials in Utah, Idaho, Wyoming, Nevada, Arizona and New Mexico. He wields a very effective influence in state politics, amounting to control in sharply contested elections, in Colorado, Montana, Washington, Oregon and California. He has official representatives of his system in the United States Congress, Senator Reed Smoot (one of the Mormon apostles and consequently of the class that was nevermore to hold office in the land), on the Republican side of the senate and William H. King, a high-priest of the system, on the Democratic side—so that neither of the great national parties will dare to attack the system. Such is the depth of his political intrigue and extent of his political power that there are no fewer than twenty-two senators in the highest law-making body of the land who will not even so much as lift a finger against this iniquitous, traitorous Morman kingdom.

That is some growth, is it not, in a period of twenty-four years? What, we ask, will another twenty-four years mean, or even the half of it, if the political aggressions of these Mormon hierarchs be allowed to go on unchecked?

The one peaceable solution of the Mormon problem in our country is to bring this system back again where it once was, under national control. This can be done only by an amendment to our federal constitution. If we wait until the Mormon hierarchs obtain political domination over thirteen states of the Union, we shall be unable to ratify any amendment to this end Congress may pass. God forbid that we should ever see that day in our beloved America.

4. A decided tendency in certain important sections of our country—particularly in our great cities, the centers of population and consequently of power in a democratic country—to eliminate the Book of books from our system of public instruction. Were the founders of our republic to rise from their graves, methinks they would be amazed to find this Book out of well-nigh one-third of the public schools of the land. In establishing these schools our fathers well understood the vital necessity of having the Bible not only read but studied by the youth of the country. Here is the reason they give for establishing these schools: "Religion, morality and knowledge being essential to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." They did not say knowledge, morality and religion; but religion, morality and knowl-

edge are essential to good government and the happiness of mankind. They put first things first. So must we if we are to preserve the life and develop and hand down the character of this Christian nation to successive generations.

The opposition that drives the Word of God out of our schools—that has already driven it out of more than one-fourth of them—will, sooner or later, and sooner rather than later, drive out the things for which the Book stands. Let us not deceive ourselves, or be deceived in this matter. If we cannot stem the tide that is sweeping the Bible from our schools we cannot possibly instil into the minds and hearts of the youth of the country who are in these schools any regard for the Christian usages, customs, laws and institutes of our country—in other words, for our national Christianity. For what we would have in the life of the nation, we must keep in the schools of the land.

National Safeguards.

But what are we going to do about all this? That is the practical question. Here we can but suggest.

1. We must throw on the light. I for one have a world of faith in the American people; not in all of them; no, not by any means, I am sorry to say. Ofttimes, in moments of disappointment, discouragement and weariness of the flesh, I am wont to say that I do not have very much faith in the actual numerical majority of them. But of this one thing I am certain, namely; that there is in our country a body of men and women of intelligence, of deep-seated conviction, of weight of character, of moral influence; men and women who are capable of being united and who, if united, instructed and aroused, will take care of the situation. Of this we have no doubt whatever. They are the hope of the country.

We think we can say without fear of successful contradiction, and certainly in no spirit of arrogance, that even this body of people are not thoroughly familiar with conditions as they actually exist. For this there are many reasons. But familiarize themselves with these conditions they must, sooner or later, and the sooner the better both for their own and their country's sake.

Just here we trust we may be pardoned for saying that our Association this past year has discriminately distributed more than 10,000,000 pages of informing literature; has sent out, chiefly to leaders of Christian thought, more than 150,000 copies of its official journal, the CHRISTIAN STATESMAN; has held scores of institutes, conventions and conferences—county, district, state, national and even international, such as the World's Christian Citizenship Conference held in Pittsburgh, Pa., November, 1919, with 41 different countries represented, and at which Conference an international plan of action was adopted for the solution of the world's great moral problems which, if really and truly solved, must be solved finally on an international as

well as a Christian basis; has inaugurated and successfully conducted a series of Christian Americanization schools in foreign settlements, in which the foreign-speaking people were taught Christian American ideals; has kept before Congress and state legislatures various bills in behalf of moral reform, including especially the anti-polygamy amendment in the United States Congress and the Bible in the school bill in the Constitutional Convention in the state of Illinois, the bill having been finally passed on first reading by a vote of 48 to 18, thus insuring henceforth, if the Constitution be adopted by the people, the reading of the Bible in the schools of that state; has kept a score or thereabouts of speakers on the public platform who have reached first-hand a total of millions of the country's population. Much more of this and similar work must be done.

2. We must redouble our efforts to save individual souls. We can never in all the world make Christian citizens of men and women until we shall have first made of them Christians. And what an argument to you and me for redoubled effort to this end is the sordid materialism of this present day and age, the mad rush of multitudes for money coupled with that for pleasure—what an argument this should be to us to redouble our efforts to bring these multitudes to a knowledge of the value of the things that perish not with the using!

What an argument also to spur us to extraordinary effort to bring an ever-increasing number to a saving knowledge of the Christ should be the fact that out of the present-day population of 105,000,000 of people in our country there are actually fewer than 45,000,000 religiously listed; and especially when we remember that there are now coming to our shores on an average daily of 5,000 people, most of whom are without a knowledge of the Christ! But we must not stop there. To stop with this effort to save individual souls merely would be as great a mistake as not to start there.

3. We must strive to make individual Christians Christian citizens. A man may be a good man and a physician and yet not be a good physician. A man may be a very, very good man and a preacher and yet be a miserably poor preacher. In like manner, a man may be a Christian and a citizen and yet not be a Christian citizen. Multitudes of such there appear to me—men who seem to be very anxious to be saved in the church, but who are perfectly willing to go to hades in politics. The moment they enter the political realm they are wont to say that here, as in war, all things are fair; and their deeds are a fulfillment of their utterances. Such people may be citizens and, in the judgment of charity, Christians; but they are a long, long ways from being Christian citizens. All such must be taught by their fellow Christian citizen the Bible or Christian principles of civil government. They must be made to realize that in the civil or political realm

they are as directly and immediately responsible to Christ for their actions as in any other realm or sphere of life.

4. We must push to success individual reforms—temperance, the Sabbath, marriage and divorce, etc. Every time we win one of these great moral reforms it brings us that much nearer the goal of a truly Christian nation. But there is yet one more thing that must be done in order to make our nation secure.

5. We must, as a nation, take our stand openly, fairly and squarely on the side of God and his Christ and make the divine will the rule of national life and the standard of national action.

You may persuade a man to cease his drinking, his gambling, his desecration of the Lord's day, his licentiousness, etc. Indeed you may persuade him to give up all his evil habits. But you have not saved the man. He may fall again into these same habits, or into others that are worse. He may actually change the form of his sin and remain a sinner still. Your only sure hope for that man is to lead him to the Lord Jesus Christ for regeneration and for conversion. The very moment you succeed in doing that you have swept the foundations from under all his evil habits and made it practically certain that never again in all the world will he fall into these or any other indeed.

What is true concerning a man is equally true concerning a nation. A nation needs the Lord Jesus Christ to guide, govern, bless and save it for time (a nation has no eternal existence and every creature must be saved according to its nature) just as certainly as any man needs him for time and for eternity.

Just here is where national reform is broadly and fundamentally differentiated from all other reforms—in that it looks upon the evils that prevail in our midst, nation-wide, not simply as evils but as sins, sins that must needs be confessed and repented of. The object of the Association we have the honor of representing is to lead this great nation of ours, the moral and therefore responsible entity that it is, through the action of its highest law-making body publicly and openly confess to the Lord of nations our national sins, beg his forgiveness of the same and promise him that if he will but forgive us and preserve our life as a nation we will henceforth own and serve him. This is the movement that writes upon the banners of reform the Name that is above every name. This is the movement that holds aloft the Lord Jesus Christ before the nation that he may draw it to himself. This is the movement that exalts the cross as well as the crown and declares that by these signs and these alone, we shall conquer. This we shall have to do as a nation before our life will be secure.

Furthermore, we shall have to write down this stand that we take in plain, unmistakable terms so that there can be no possible gainsaying it. It is an honor that we owe the Lord Jesus Christ who has wrought so much for us as a nation, thus publicly and openly to

acknowledge him in the highest written law of the land. Moreover, the enemies of our national Christianity are driving us to it. They constantly say, there is nothing in the highest written law of the land to warrant the Christian customs, usages, laws and institutions in our vital constitution, hence get these things out of the vital unwritten constitution and bring it into perfect harmony with the written. Our answer is, never, never; but we propose on the contrary to bring the written document into perfect harmony with the unwritten and thus make it a legal basis for holding all we have that is Christian and securing more of its kind.

Ah, but says someone what, in this case, about the rights of the unbeliever? We have but one answer: Ours is a democracy, is it not? And for this we make no apology and propose to make none. Certainly, an autocrat may live in this country and enjoy all the privileges of our democracy—so long as he does not attack it. When he does, it is high time for him to buy a ticket to an autocratic country where he will have things to his liking.

In like manner this, broadly speaking, is a Christocracy. The Supreme Court of our country, as we have said, has expressly declared, "This is a Christian nation." And for this we do not propose to make any apology. Certainly, a non-Christian, even the bitterest anti-Christian may live here and enjoy the fruits of our national Christianity, such as its civil and religious liberties—so long as he does not make an assault upon them. The moment he begins to make an attack upon these foundation pillars of our Republic, it is high time for him to buy a ticket to a heathen country or to some other country whose prevailing religion is other than that of Christianity, where he can have things to his liking.

National godliness is the one true balance between liberty and law; national godlessness is anarchy. God save us from that!

What we so much need at this present crisis hour in the history of our own and other nations, as we see it, is not more individual Christians—badly and all as we need and must have these—with as little knowledge of and little concern about great national perils, problems, duties and responsibilities as the **average** Christian. But what we do need, oh so much, is that those who have named the name of Jesus Christ and who are trusting him eventually to get their souls safe into heaven, shall thoroughly familiarize themselves with our great national perils and give themselves whole-souledly to the discharge of their duties and responsibilities in an effort to safeguard our beloved land from these perils. Once we shall have this, we shall soon have a nation whose God will indeed be the Lord and we shall be a truly blessed and happy people. God speed that day and that hour!

God's Answer to Modern Programs of Righteousness

By REV. J. C. MASSEE, D. D.

Dr. Massee's sermon was based on the first ten verses of the Third Chapter of Genesis, his theme being, "God's answer to the modern programs of righteousness."

The Book of Genesis is the Book of Beginnings, it contains embryonically all the revelation of the entire Bible. As, therefore, the Bible is the fullness of the Divine revelation of the Will of God concerning man and his relation to God, so in the Book of Genesis we may find God's solution to every problem and God's answer to every proposal of man.

The Bible is the revelation of God's Will to man. That revelation proceeds along two parallel lines, they are: The Revelation of God's Will to man the individual, and the Revelation of God's Will to man as his life is expressed under governments, that is, to nations. These parallel lines of revelation appear in the Book of Genesis. The revelation concerning the individual is as follows:

1. The beginning of the material order.
2. The beginning of the human family.
3. The beginning of human sin.
4. The beginning of religious worship.
5. The beginning of civilization.
6. The beginning of revelation.
7. The beginning of the Messianic Hope.

So also the revelation concerning God and the nations there is:

1. The beginning of the chosen Seed—Seth.
2. The beginning of the chosen race—Shem.
3. The beginning of the chosen family—Abraham.
4. The beginning of the chosen land—Palestine.
5. The beginning of the chosen nation—Israel.
6. The beginning of the chosen tribe—Judah.
7. The beginning of the Messianic hope. ("For the sceptre shall not depart from Judah until he come to Shiloh bringing the obedience of the people with him").

Here are all the beginnings indicating that the whole purpose of revelation and the entire relation between God and man in every aspect head up in the Messiah, the Savior and Lord of the individual, the Judge and King of the nations.

As all revelation centers in this book so all lessons which man needs to learn are found herein, and these verses that I have read you from the Third Chapter indicate the three answers which God makes to man's proposed programs of righteousness. They are very simple and they appear upon the very surface of the Scripture read. They are first of all, Beware of the plausible; 2d. Believe the Word of God, and 3d. Choose the way of the Cross. Herein is all wisdom and all revelation.

First then: Beware of the plausible. Now the plausible is a thing easily believed because easily demonstrated. It is the thing so patent, so seemingly true, that the natural thing is to believe it. But the plausible thing is the thing by which Satan has caught the unwary through all the centuries. Plausible conduct, plausible reasoning, plausible philosophies, plausible relations, are his peculiar lure for the souls of men to entice them away from their allegiance to God and their fellowship with Him.

Reading between the lines one can hardly doubt the course of events as the serpent came to Eve to seduce her from obdience to God. The serpent was the most subtle, that is the most aesthetic of all the beasts of the field. He was not then under a curse crawling upon his belly to eat the dust of the ground. It doubtless seemed a natural thing for him to approach the woman and to converse with her. His question was a challenge, "Has God said you shall not eat of any of the trees of the garden?" No praise here for all the goodness of God, no rejoicing in his multitudinous benefits, but a subtle, cunning hint of something not good, a question calculated to raise a doubt in the mind of the woman by its very asking. And the woman answered it, oh that women everywhere might learn from the fatality of Eve's course with the serpent that when Satan speaks through whatever lips the safe course is not to answer at all. The Devil may come in a Tuxedo coat. He may present himself as a gentleman of culture, but whenever he speaks, raising the question of God's integrity or faithfulness or wisdom, or proposing any other course of action than that which God has directed, the wise woman will refrain from answering and straightway depart from his presence. I have no doubt that when Eve answered that God had prohibited the fruit of the tree in the midst of the garden, the serpent said, "You shall not surely die, I will demonstrate the perfect safety of eating this fruit." That he then walked over to the tree, pulled down a branch, plucked of the forbidden fruit and ate in her presence saying, "See I have eaten, I have not died, therefore God knows that you will not die if you eat. He is simply seeking auto-

cratically to deny you heavenly privileges. He knows that if you eat you will be made wise and will have the knowledge of both good and evil, whereas by your innocence you are shut up only to the knowledge of good." The woman believed him and on the plausibility of his arguments and the demonstration of his reasonableness took of the fruit and ate it and in that act not alone did she die, but she entailed the curse of death upon all her descendants until this hour. What an appeal! That was the lust of the flesh and the lust of the eyes and the vain-glory of life. She saw that the tree was good for food and that it was a delight to the eyes and that the fruit was to be desired to make one wise. She took of the fruit thereof and did eat. So, listening to his voice and the plausibility of his arguments, many a youth has gone away from God into death. Here is the lad who speculates and loses. The serpent subtly suggests to him that he may borrow from his employer's till. Of course he will not steal it. He will only need the money for a few days. When he recovers the losses of his speculation he will then restore what he has borrowed. He takes, and goes down to a felon's cell and ultimately to the grave of a thief and a criminal, ruined by listening to a plausible argument of unspeakable cunning wisdom of the evil one. Here's a young girl to whom he goes with honeyed words of love, with fair promises, with plausible arguments, and she lends her lips to the stolen kiss, her body to the unwarranted caress, and directly she has changed the white robe of her innocence for the scarlet robe of the sinful and abandoned woman. It was plausible enough but it was the evil path of departure from God notwithstanding. "There is a way which seemeth unto man to be right, but the end thereof are the ways of death."

Now man has through all the centuries proposed certain means of righteousness—both to produce and to maintain it. In Genesis, God gives answer to all these proposals.

Man's first proposal is a perfect environment. Make man's circumstances, his surroundings, correct and righteousness will be easy. Therefore, we have a modern philosophy of clean streets, delightful parks, supervised playgrounds, sanitary dwellings as a means to guarantee righteousness. We are told that social morality depends almost altogether upon environment. We are often told that religion is a matter at least two-thirds of our environment. Yet there was the Garden of Eden wherein the roses had no thorns, the ground no thistles, the shadows no lurking terrors, the bodies of men no pain, the minds of men no anguish. God walked in the midst thereof and they held daily converse with Him. Yet it was into this perfect environment midst songs of birds and soughing of the zephyrs in the tree tops, in an atmosphere redolent with the fragrance of myriad flowers, where sin had not been known and there was no incentive to forget God, Satan

came. The serpent trailed his dangerous way and plausibly persuaded those who were made in the image of God to refuse His wisdom and cast off the yoke of His authority.

I have a friend in the far off northwest Canadian country who travels up and down the expanse of that great Dominion, who tells me that on the northern prairies one never finds a thorn or thistle or briar on the lands where man has not settled. But that immediately man builds his house and thrusts his plow into the soil, the briars come. And though man may tarry but a little while and go his way he leaves behind him flowers that are thorn infested and land that is cursed by briars.

I suppose if there is any place in the world which ought to be a foretaste of heaven it is within the four walls of the home. It has been my privilege during the twenty-five years of my ministry to perform many marriage ceremonies. A stream of men and women have passed before me, stopping long enough to take certain age-long vows. They have simply pledged themselves to love, honor and cherish and keep each other according to God's holy laws of marriage until death should part them. I have seen them go away one after the other passing through the open door of their own homes, closing it behind them to shut out all the world and to shut in love and happiness and a God-given joy, therein to taste all the delectable delights of love of the oldest and most honorable human institution—under the approval of God. But within the four walls of a home I have discovered almost more hell than any other place upon earth. I have seen bitterness, jealousy, suspicion, murderous intent and even murder, unspeakable horrors of hate. Environment neither accomplished nor maintained righteousness. It failed at the first to do this and God demonstrated by this object lesson to all the world its failure for all time.

Second. Man proposed righteousness by way of the correct religious system. Sin drove the first pair out of the garden. Their environment did not keep them from the disaster of death which was visited upon them by sin by which they were separated from God and driven from His presence. Immediately man is confronted with an inner impulse to religious worship and a divine demand for such worship. Two men meet at the same altar. Cain with the first fruits of his labors offers them in symbol of his own righteousness as a ground of merit and a means of worship. Abel presents himself with no merit of his own and no fruits of his own righteousness or his own activities. Instead thereof he lays upon that altar a bloody victim, sacrificed in his own stead, substituted in death for his own guilt and punishment. Fire falls from Heaven to consume the bloody offering and the smoke of its incense goes up into the nostrils of a reconciled God. But God rejects Cain and the spurious belief that all religions are good, and purpose of purity in worship is all that is required by God falls down.

Immediately Cain moved to sin in the very act of his proposed worship against the man whose sacrifice was accepted. In the face of his own rejection he slew his brother. Thus the first man refusing a bloody religion became responsible for the bloody death of his fellow. From that hour till this the same fatal path has been followed. Even the last great war in which the whole world was involved was proposed and projected by a nation of men in which through schools and churches and governmental circles the bloody slaughter of the cross had been rejected and the healing of the nations had been proposed by means of culture, the fruit of man's intellectual pursuits, the achievements of man's commercial organizations and the dominance of man's most perfect system of human government. There is no more subtle appeal in this modern day than that of a universal religion and for a universal liberty of conscience with the special conscious implication that whatever religious system satisfies the individual will also satisfy God, thus proposing one common platform without distinction or difference of creed. The demand is for the elimination of all religious convictions, the abandonment of all religious practices that would make separation between men. Yet in the face of this demand one still hears the voice of the Son of God saying, "If any man will come after me let him deny himself and follow me, he that loveth father or mother more than me cannot be my disciple," and again, "I came not to send peace upon the earth but a sword, to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law."

The third proposal is that righteousness may be found and maintained by waiting on a correct social order. This, too, was tried out in the beginning. It is written that the seventh from Adam in the line of Seth was Enoch who walked with God and was not because God translated him. That was the acme of human perfection. He was the flower of human development. Here was a man who seemingly had bridged the chasm between humanity and God. He walked in God's direction, he held converse with the Eternal, He kept step with God, neither running before Him nor lagging behind. What more could be desired? But alas! paralleling this development was another, for the seventh from Adam along the line of Cain was Lamech. Lamech was the first polygamist. Now a man who does not marry at all is a fool. but a man who marries two wives at once is two fools. Lamech was the first guilty of that consummate folly. He seems to have killed a man in order to take a wife. He had three sons and a daughter. One of his sons was the inventor of the artisan's tools, a second an inventor of musical instruments and an instructor in music, the third taught the delights of society in a segregated community life; and then there was the woman in the midst, so that we have commerce, art and community life without God. Indeed in all these God is thrust below the

level of human consciousness. God is not in all the thought of the wicked.

Now see what happens. According to Genesis 6:1-3 the sons of God, the line of Seth, married the daughters of men, the line of Cain, and immediately as a result of these mixed marriages of believers with unbelievers two things happen. Children are born who become the renowned of the earth, with their father's morality and their mother's charm; but without God. The very consciousness of God seems to have been lost so that God said, "My spirit shall not always rule in man for in his going astray he is flesh. Accordingly carnality overthrew spirituality and earthliness took the place of heavenliness.

This world crowded out the world to come. Man lost the great Companion in the dark jungle of his own carnal appetites. We may legislate all we will. We may perfect our science of eugenics, we may forbid the marriages of those with tendencies towards consumption or insanity. We may pass the most stringent laws of examination and certification as a precedent to marriage, but it will still be true as written in the Scriptures of every man who comes to the consciousness of his own relation to God, "I was born in iniquity and shapen in sin."

Now notice Noah. Enoch was perfect in his generation, that is, he married of the daughters of Seth and maintained the perfect social order. Then God swept the world clean with a flood and restored to man a perfect environment. He gave him also in this perfect environment and with this perfect social order a new altar so that Noah and his family had every proposal of man's modern wisdom for righteousness immediately at hand. A perfect environment, a religious system and a correct social order. What did he do? Well he immediately got drunk, uncovered his own shame and invited disaster anew upon the world.

Now in the face of all these failures, failures in ancient and modern times alike, God established the basis upon which man may find righteousness and maintain his integrity. He called Abraham out of Ur of Chaldea. He brought him out to an environment which was hostile. To a social order which was imperfect. (See that Abraham had also two wives, one a bond woman and one a true wife), and to a religion which was exclusive to the last degree, and spoke to this man. He unfolded to him the mysteries of faith and when Abraham believed God, God counted it to him for righteousness; thus establishing the eternal principle that man is to be reckoned righteous upon the condition of his faith in the living God. And that faith is the victory which overcomes the world. Therefore, it is now as it ever has been true that "by faith are we saved through Christ, and that not of ourselves but of God."

The second great lesson God taught here is that men should believe

the word of God. Believe it against all odds and all arguments. The serpent told the woman in effect, "You shall not surely die. God knows that the result of your eating of the forbidden fruit will be merely to enlarge your life, to increase your power and effectiveness in the world." So the woman believed the serpent's lie and disbelieved the word of God. But the word of God stands fast. Scripture cannot be broken. No word of His shall fall to the ground. The world ever needs this lesson. It has never needed it more than today when the Bible is under fire in every school of the critics and on trial in every laboratory of science and every school of the intellectuals. The wisdom exercised by all modernists is to assail the authenticity, historicity and authority of the Bible. The modern preacher needs to learn that the Word of God is not discredited. He also needs to learn that the Word makes appeal to the man in the streets as nothing else. It meets the demands of the human heart. It challenges the attention of the human conscience. It bring to judgment the conduct of the human life. He is a rare but wise preacher who makes it the guide of his life in every phase of his ministry. It may be old-fashioned to preach it, even to believe it, but it is a tremendously effective thing to do. Some years ago a young preacher went home to his old church and on Sunday morning preached to that formal and fashionable congregation a sermon on the text, "The wicked shall be turned into hell with the nations that forget God." It is reported that after the sermon a sceptical lawyer went down and said to him, "I have known you all your life, I am both surprised and disappointed that you should have come to a cultured congregation in this modern City, in this twentieth century, in this age of civilization and science and have preached from a wornout theme, an outgrown philosophy. Do you not know that there is no hell, that science has exploded the whole thought of a hell." The preacher answered, "No I did not know it and besides that," as he opened his Bible and put his finger on the text again, "It is still here." The lawyer became a bit red in the face and spent three or four minutes convincing the young preacher of his folly and of the fact that he was hopelessly behind the times. When he had finished the minister again opened the Bible, found his place and put his finger on the text and turning, looked into the lawyer's eyes said, "But, my friend, it is still here." A third time this scene was enacted, the lawyer disclaiming against the preacher's folly and the futility of preaching such a doctrine. Again the preacher affirmed that the authority of his message lay in the fact that the text, "is still here," and the fact therefore is still a fact. In great disgust the lawyer said to him, "Well you are too great a fool to talk to," turned and left the preacher and went disgustedly from the church. But that evening he came again to hear the "fool" preach a second great faithful message. And when the invitation was given to men openly to confess Christ

this lawyer presented himself. As he neared the platform he stretched out his hand to the preacher and said, "You are the only man I have ever seen who had sense enough to talk to a fool. I have received Christ as my Savior and rest my hope upon Him as revealed in the unshaken Word of God."

It would be well if everywhere men would heed the counsel of the Apostle Paul: "Preach the Word, be instant in season and out of season." The Word of God is an unfailing spirit of wisdom, presenting truth in an authorative form, which commands the way of life with an absolute certitude to men. It is the vehicle chosen by the Holy Spirit for taking the things of Christ and revealing them to men.

Of course, the injunction to believe it is always accompanied by the imperative to live it. To believe the word of God fully is to establish one's life by it, to accept its teachings, its ideals, its standards, its whole revelation and primarily the Christ it reveals. The supreme law of preaching and teaching for a Christian minister lies in the ability to break light out of the word of God into the lives of men. It is the divine standard of truth, of morality, of fraternity, of citizenship, of social principles, of domestic virtues. It is light and life. It is wisdom and strength. It is the heart of God revealed to the heart of man. Preach it, live it, love it.

The third teaching of God as revealed in Genesis is that man's path of true wisdom leads him to embrace the cross as the primary principle of his life. I imagine someone asking, "Is the cross in the third chapter of Genesis." Certainly the cross is on every page of the Word of God wherein His way of life is revealed. There is no life that does not emerge out of death. The crown of life lies always beyond the cross.

Eve came to the parting of the ways when she stood face to face with the power to choose between her way and God's way, her will and God's will. When she yielded her heart to believe the serpent contradicting God, carnality tainted her nature; and carnal desires immediately began to assert themselves. The fruit of the forbidden fruit made appeal to her carnal appetite. It seemed delightful in her eyes and desirable to her intelligence. There was an immediate assertion of the vain-glorious ambitions of life. And the lure of the world, its wisdom and its ways took hold upon her. The supreme struggle in her life and the supreme question involved for her in the power of self-determination lay in the demand that she surrender her will to do the will of God. Had she chosen God's way, had she yielded to His Will and embraced it to do it she would have lived in harmony with God, the recipient of His love! And the truth and grace and power would have been communicated to her. But when she refused the will of God and chose her own way, she chose the way of death. Her self asserted itself against God. Her will defied His will, and her feet

chose her own way in preference to His way. The most tragic commentary of calamity ever written is in the 6th verse of the 53rd of Isaiah, "All we like sheep have gone astray, we have turned everyone to his own way." Of course this grows out of the fact that the "carnal mind is at enmity against God, is not subject to the law of God, neither indeed can be."

The way of the cross is the way of life. Did you ever hear Jesus Christ say, "If any man come after me let him deny himself, take up his cross daily and follow me?" And have you asked your soul what He meant when He said it? Did He mean to ask for some temporary self-denial? Is this the thing involved in that great saying of the Master that a man should, for instance, give up a new hat or a woman surrender a new dress in order to put the proceeds into the Mission Treasury; that men should surrender some self-indulgence such as the use of tobacco for a week in order to provide funds for the spread of the Gospel of Christ? Does this self-denial mean the temporary surrender of some indulgence to which one has been accustomed and to which one will return? No real exposition of the Master's meaning can ever so interpret it. When Jesus our Lord gave that imperative invitation He stood in the place of His own supreme self-emptying, He had counted it not a prize to be on an equality with God, but Had emptied Himself, had taken the form of a servant. He became obedient unto death even the death of the cross and it is from this point of vantage that He calls to men, "If any man will come after me **let him say no to his self**; let him empty himself of his self-life; let him repudiate his self-will and self-way! Let him die unto himself that He may live unto God!" There is no other way to come to Christ but the way of complete yielding; the absolute surrender! the unqualified and unreserved embracing of the will of God,—to know it, to do it, to walk in it, to live by it. It will mean all this to you if you make that surrender. A young girl who sat recently in my study for a good hour facing out the supreme question of her relation to God in Christ Jesus listened many times to my demand in the Master's Name that she should **without reservation** immediately surrender her life to the Lord Jesus Christ. She said, "I wish you would leave out of your demand those two words, **'without reservation.'** I am willing to come to Christ, to let Him save me and to let Him have control of my life if I may make one reservation." But there is the rub. Christ will consent to no single inch of ground in man's soul to remain under control of Satan and will share no divided throne in the human life. If you would walk with him **you must go His way.** You must give Him the government of your life. If Eve had done that, if she had been able to say in that far off and testing day, "Not my will, oh God, but Thy will be done," she had not lost her own soul nor tainted the stream of human life for all succeeding centuries with that inherited evil which brings death to

all her posterity. And if we can now come to that place of supreme self-surrender through faith in the living Christ and say to Him and through Him to God the Father, "Not my will but Thine," from henceforth our feet shall find again the path of life which her feet lost that day and we shall come into the blessed fellowship of the life eternal with Him.

In one of the smaller galleries in the City of Venice, unless it was destroyed during the war, there is a wondrous picture in which a beautiful young woman in the maturity of her early womanhood stands facing the figure of the Christ as the artist had conceived Him. In her hand suspended between her own head and His she holds a golden crown. Underneath the picture in Italian is written the simple question, "Whose head?" That is the supreme question! It always has been, it always will be for you, for me. It is the supreme question of this hour, it is the one vital consideration for your soul in this moment. Whose head shall have the crown in your life, yours or His? There is a cross and there is a crown in every life. And—Christ must have either the cross or the crown. And you will put Him upon the one or put the other upon His head. And you will seize the crown and refuse the cross for yourself, or refuse the crown and take the cross that you may give Him the crown. If you crown yourself now, if you make self king in your life, if you consent to do your self-will and follow the self-way then you will put Him, the Son of God, back on the cross again, and choose for yourself the way which seemeth to be pleasant, but the end whereof is death. Give Him the crown tonight. That is supreme wisdom. That is supreme blessedness. **That is eternal life.**

The Civic Gospel for the New World Order

By REV. JAMES S. McGAW, D. D., General Secretary of the National Reform Association.

Two texts engage our attention. The first is found in the Twenty-second Psalm, verses 27 and 28. "All ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations." The other text is recorded in the twenty-fourth chapter of the Gospel according to Matthew and the fourteenth verse: "And this Gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

The twenty-second Psalm is the most wonderful delineation of the sufferings of Christ we have anywhere in Holy Writ, not even excepting the four Gospels. It describes his physical sufferings, his mental agony and the utter abandonment of him by God which culminated in that great cry recorded in the first verse; a cry, which will reverberate down the corridors of time until the last sin-sick soul is brought home, —"My God! my God, why hast thou forsaken me?" It tells us of the prayers he offered. The writer of the Hebrews tells us, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." God's response to those prayers as he hung upon the cross is also recorded. The heavenly father answered in the same manner as he did Moses on Pisgah's heights, or Paul, when he was stoned at Lystra and taken up for dead. He gave him a vision, a panoramic vision of the forward march of the Gospel down the ages and the realms. He saw this great evangelistic age, with home missions and foreign missions and Christian civic reforms progressing with mighty strides. He saw the great conventions, conferences, assemblies and world conclaves. He saw the glorious day in this old world when all ends of the earth remembering the God whom they have forgotten shall turn unto him and the kindreds of the people in every land and clime shall worship before him. He beholds the grand climax of the Gospel, the day when the inhabitants

of all lands shall shout, "the kingdom is the Lord's," and among every people he shall be declared "the governor among the nations."

This was the joy set before him for which he endured the cross, despised the shame, and hath sat down at the right hand of God. This, the vision given to cheer him in his dying hour. This, the glory that should follow. This, the object for which God gave his only begotten; the purpose for which He suffered, died, rose again, ascended and now sits enthroned above the universe directing all forces. He will never see the travail of soul; He will never be satisfied until we have a redeemed earth wherein dwelleth rightousnss.

The New Testament text occurs at the close of a most marvelous description by Christ himself, of the very day in which we live; when there are wars and rumors of wars, earthquakes in divers places, pestilence and famine, sorrow and tribulation, such as the world has never known. And turning to his disciples he said, "This Gospel of the kingdom shall be preached in all the world for a witness to all nations and then shall the end come." Not a program of destruction or annihilation; not the falling of the stars like untimely figs; not the rolling up of the heavens like a scroll; not the melting of the material earth with a fervent heat; but the end for which Christ died and now reigns, the transformation of the whole world order, the ushering in of that glad day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

I. There is a civic Gospel for the nations. We are all acquainted with the Gospel to the individual—speed it round the world. We are learning today the social Gospel of Jesus and crowding our bookshelves with new volumes on that subject. It tells how to be a good neighbor. But there is a civic gospel which demands a special emphasis; the neglect of which has plunged the nations into the awful cataclysm from which they are now emerging.

This Bible is not an ecclesiastical book simply intended for use within the four walls of a church. It is God's revelation to the race. It has a portion respectively for the family, the church, the business world, the social world, and fully one-third of it is God's specific message to the state and nation. Here God reveals His great civic Gospel for this crisis hour in the world.

CHRIST MADE THE NATIONS.

Without Him was not anything made which was made. By Him the worlds were created. In Deuteronomy 26:19 and Psalm 86:9 occurs the expression, "the nations which thou hast made." Nineteen centuries ago Paul ascended Mars Hill and taught that truth to Greece, God "hath made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and set the bounds of their habitations." He not only made America, but he has meted out to us every inch of soil over which the Stars and Stripes

float and the least that we can do is to own him as our Lord and the bountiful giver of all our territory. Over there in Europe, he is re-writing the boundary lines of the nations and there can be no peace until they accept the Divinely ordained landmarks

CHRIST DIED FOR THE NATIONS.

We are all acquainted with John 3:16. It is the good news and glad tidings of salvation through Christ for the individual. But John 3:17, which you seldom hear quoted with John 3:16, is the other half of the sentence and the neglected portion of the Gospel. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

The word translated world is "Cosmos" in the Greek. The root meaning is order, the present order. Applied to the material universe, it presents the idea of the orderly arrangement of earth and sea and sky. When applied to mankind it relates to the orderly arrangement of society in its various departments. We therefore interpret the text as it applies to humanity, "For God sent not His Son into organized society to condemn organized society, but that organized society through him might be saved."

Here we catch an enlarged vision of the mighty sweep of the Love of God and the breadth of the atonement. Jesus Christ died for man, the whole man in his whole nature. In his physical nature, to give him a better body. In his mental nature, to give him a clearer intellect. In his social nature, to make him a better neighbor. In his religious nature, to make him know Christ whom to know aright is life eternal. The whole man undergoes a complete transformation. "Old things pass away and all things become new."

Jesus never intended the redeemed to live in a world of rot. His purpose is to transform the whole of man's environment; to redeem all of man's relationships and society in all of its department. "The meek," we are told, "Shall inherit the earth." When they do, it will be a "Redeemed earth wherein dwelleth righteousness." The ultimate goal of all His effort with regard to this world is to make it a realm of divine order. He said, "Every plant which my father hath not planted shall be rooted up." At the present moment he is running His plow across this planet and literally rooting up all institutions founded on atheism and materialism and the only ones that shall be left standing when He gets through will be those founded upon the divine will.

The great awakening of the Twentieth Century is the realization of the Kingdom of God in its relation to the affairs of every day life. Institutional conversion is the vision of the new day. The Christianizing of every essential institution of human society constitutes the holy purpose of the new crusade for the bringing of the Kingdom.

Christ's redemption sweeps all that was lost in the fall. He died to save the family and bless it with purity, peace and plenty. He died

to lift the curse from the soil in which men toil and wipe the sweat from human faces as they earn their daily bread. He died to establish honesty and justice in business and to make the whole realm of industry a brotherhood of production for the glory of God and the good of men. He died to abolish all class and caste distinctions and to introduce in all walks of society the spirit of love and equality which constitute the only foundation of world democracy.

Christ died to save the divine institution—the State. To give to every country on the globe, civil government that shall be an institution of rights; Christian in its ideals, its laws, its institutions, its officialdom, its administration, its impact upon the citizen and its relationship with all the other governments of the earth. A government Christian from the chief magistrate to the watchman on the boat. And when we have said this we have defined that oft-repeated, but altogether too chimerical statement, "the reign of the Prince of Peace."

Christ died for the nation, that organic unit and moral enity whom we have individualized as Uncle Sam. We are talking these days of the national mind, the national conscience, and the national spirit. We are recognizing today that the nation has all the attributes of personality; it can choose to do right or do wrong. It has affection; it can hate or it can love. It has a will; it can determine to accept Jesus Christ and his law; or like the ancient Hebrew nation, declare, "We will not have this man rule over us." The nations are responsible moral beings and judged by God as individuals. "The nation and the kingdom that will not serve him, shall perish utterly." "The wicked shall be turned into Sheol and all the nations that forget God." Germany, de-Christianized by Prussia, accepted a pagan political philosophy, and the doctrine of devils. Tried to gain the whole world and lost her soul.

No boy in his modern geography will ever read across the page the "Imperial German Empire." "The Imperial Austro-Hungarian Empire." Never again. God has wiped them off the map. The only hope of any nation now on the earth is to wheel into line with the purposes of God and receive his blessing. "Happy is the people, that is in such a case; yea, happy is that people, whose God is the Lord." Not that nations have eternal life, but those that put their trust in him are blessed and become the smile of God to all the nations of the world.

GOD GAVE THE NATIONS TO CHRIST.

The second Psalm in the revised version reads, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." As we see Him sitting over Jerusalem with the tears upon his face because of his rejection by the Jewish nation, we know that his great heart is large enough to receive all the nations of the earth, the black, the brown, the red, the white and the yellow. That he is yearning for them with a divine love.

There is no doubt what he asked of the Father and there is no doubt as to what the Father granted to him. At Olivet we behold him with outstretched hands ascending and a cloud receives him out of sight. The Psalms reveal what transpired beyond the cloud. We behold him ascending up on High, leading captivity captive and as he stands before the Imperial God he receives gifts for men, "yea for the rebellious also that the Lord God might dwell among men," clear around the globe; and as with lavish hand he pours out the Pentecostal baptism upon the waiting disciples, we can hear the Father say with enthusiasm, "Son, ask of me and I will give thee the nations for thine inheritance." He placed in the pierced hand of Jesus Christ the sceptre of civil dominion.

CHRIST CLAIMS THE NATIONS.

He says, "By me kings reign and princes decree judgment." He told his disciples, "All power (rightful authority), is given unto me in heaven and in earth." "I have authority over India, China, the South Sea Islands, North and South America, Africa and Europe." "Go ye therefore into all the world and preach the Gospel to the whole creation." The universal dominion of Jesus Christ over all nations and empires is the foundation and the background of the great Gospel commission we have learned so well in the last one hundred years.

CHRIST'S TITLES DECLARE HIS CIVIL AUTHORITY.

He is called the "Prince of the kings of the earth," and "King of Nations." John saw him seated upon his throne and upon his vesture and upon his thigh was a name written, "King of kings and Lord of lords."

PROPHETS PROCLAIMED HIS ULTIMATE CORONATION ON EARTH.

Many might be cited on this occasion. We choose but one. These the words which you inscribe upon the walls of your churches at the holiday season. "For unto us a child is born, unto us a son is given and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor." (How they need him at Versailles). The Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and of peace there shall be no end." We can see in this prophetic vision, the steady triumphant march of his kingdom down the ages until all nations shall sit at his feet and own him as their King and Law-giver.

Is this a strange doctrine that falls upon your ears? Since morning dawned I have had a vision. I can see the church of Jesus Christ on her knees before the throne of God, pleading the words put into the lips of the disciples, "Our Father who art in heaven, Hallowed be thy name, Thy Kingdom come, Thy will be done in earth, as it is in heaven." And I can hear the Church close her prayer with the grand doxology,

"For Thine is the Kingdom, and the power, and the glory, forever, Amen."

I can hear the Church of Jesus Christ singing, louder than the roar of ten thousand Niagaras:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

Or again, I can hear those inspired words of the Seventy-second Psalm:

"His large and great dominion shall
From sea to sea extend;
It from the river shall reach forth
To earth's remotest end.

They in the wilderness that dwell
Bow down before him must;
And they that are his enemies
Shall lick the very dust.

Yea, all the mighty kings on earth,
Before him down shall fall;
And all the nations of the world,
Do service to him shall."

Does the Church of Jesus Christ mean what she prays? Does she mean what she sings? I know she does and every day dawn sees her catching a larger vision of the meaning of her prayers and of her songs.

The very soul of the whole forward movement of the Christian forces of this and every other land is summed up in the words of Frances E. Willard, "That Christ shall be this world's King: King of its courts, of its camps, its commerce; King of its colleges and cloisters; King of its customs and constitutions—Christ and His law the true basis of government and the supreme authority in national life."

2. THE CIVIC GOSPEL MUST BE PREACHED TO THE NATIONS.

"Where there is no vision the people perish." The world has built its gigantic institutions on a false foundation and they have crumbled. It has built of wood, hay and stubble and God has tried it with the fires of the most tremendous world-war, history has ever known. If we are to rebuild a broken-down earth; if peace pacts and leagues of nations are to have binding force, the civic gospel must be preached

not only from shore to shore in our own land but through all the nations of the world.

OUR GOSPEL COMMISSION DEMANDS IT.

Christ's command to the disciples is embodied in the text under consideration, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Again he says, "Go ye and disciple all nations . . . teaching them to observe all things, whatsoever I have commanded you." And again, "Preach the gospel to the whole creation." We have learned that the nation is just as much the creature of God's creation as any person in it, and must have the gospel preached unto it as earnestly as to the individual.

THE NEED OF THE WORLD DEMANDS IT.

The fundamental cause of the world's woe and war is the fact that there is not a single nation on this earth which has accepted Jesus Christ. Scarcely any of them have even heard of a civic gospel. Not once do we read of a sermon preached by the court preachers of Germany to the Hohenzollern dynasty nor of the popular pastors of that country addressing the nation as an organic unit from their pulpits. The latter were busy preaching to the individual, filling the church pews and enlarging the church rolls. This ought they to have done and not to have left the other undone. Every minute that they neglected the nation, Prussia was busy carrying her propaganda of pagan political philosophy; and the doctrine of devils thoroughly de-Christianized the State and the nation. When the brutal Hun hordes smashed across the Belgian and the French lines, the church membership of Germany was in the ranks; and the work of the gospel ministry in Germany, for two hundred years was swept away in the floodtide of iniquity. The whole world learned, as never before, the fact, that you cannot have a people going to heaven and a nation going to hell. That if the nation goes wrong, she carries her citizens down with her. If civic paganism has been the curse of Germany and Austria-Hungary and the cause of the world's disaster, the only cure is Christ and his gospel of civic redemption.

AMERICA MUST BE BROUGHT TO CHRIST.

The United States holds the strategic position among the nations of the earth. God has lavished his bounty upon us. The eyes of all lands are focused on Uncle Sam. He has won their confidence and their gratitude. Endowed with wealth untold, exerting an influence in every parliament on earth; the world awaits his leadership. By all the characters of the colonies it is plain that ours is the first nation called of God, to carry Christianity to the ends of the earth and be the exemplar of the nations of the globe.

We have a line in our national constitution worthy of notice in the days of world reconstruction. "We, the people, do ordain this constitution of civil government." An excellent statement of political

philosophy, to the effect, that government exists by consent of the governed; or, in the modern phrase, "by the right of self determination." We wrote that 135 years ago, thus establishing America's right to lead the procession of nations toward a government of the people, by the people and for the people. Nothing was ever written by human hand that better conserved the civil right of man but it wholly ignores the rights of Jesus Christ as the source of all civil authority.

You remember Nebuchadnezzar, how he stood in the midst of his palace, his wonderful hanging garden, his stupendous wealth, and mighty armies and swelling himself like a blower pigeon with egotism, he said: "Behold this great Babylon which I have builded by the might of my power." But God said, "Here, this way out for you. You get out into the pasture and hold communion with the beasts of the field, that look to me for their food and praise me even in their very lowing." Out he went and for seven long years the dews of heaven wet his body. He grew hair like eagles feathers and his nails were as the talons of a bird. Then back he comes, and O, what a transformed monarch. He says, "My reason returned unto me." He was stark crazy when he made the statement seven years before. What a wonderful national proclamation he now presents to the world. "Be it known unto all nations and languages and peoples on the face of the earth, the Lord, he is the God, his kingdom ruleth over all."

Over in Germany we had the same thing. Kaiser Wilhelm the last stood up in his Kaiserschloss in Berlin or in the midst of his Pottsdam gang in Pottsdam and said: "Behold this great Shermany vat I half built py der might of my power and der prowess of der Hohenzollern dynasty." Behold him today, yonder in Holland, a self-made exile, building a high board fence around the plot of ground he occupies in order that the children may not ridicule him. Behold his full shock of la Nebuchadnezzar whiskers. He is no longer dictating the policy of the world, but silently sawing wood. How are the mighty fallen! How God can abase the proud.

You all know the internal conditions of Germany. For five years that nation has been sharing the haystack with the beasts of the field. Germany has been living on bread made of alfalfa and white clover. Unless she ceases her underhanded double-dealing the Almighty and the rest of the world will give her two years more of it. Perhaps when she has finished her full seven years course in the pasture field she will be ready to repudiate her pagan political philosophy and stand up before the world making her national proclamation, "The Lord he is the God, his kingdom ruleth over all; even Germany." Then and only then will Germany be a fit candidate for the League of Nations.

The United States cannot afford to assume this position. The hour has struck in American history when a movement of the Christian citizenship must sweep the land from shore to shore with the civic

gospel; until there throbs in the heart of everyone who walks our streets or lives under our flag, a revival of our national religion. Then, some day, a willing people in the day of God's power, shall write into the American Constitution, the amendment, reading something like this, "By the grace and the authority of the Lord Jesus Christ the King of nations, we the people do ordain this constitution of civil government, and accept his holy law as the basis of our civil law and international relationship." Then America will have laid the foundation of a Christian state on the Rock of Ages and the gates of hell shall not prevail against it.

We send the missionaries overseas to convert the individual heathen. Catch the concept of Uncle Sam standing up as God's missionary to the nations. Already 26 republics have copied our national constitution almost verbatim. All of the nations now swinging from monarchy and autocracy toward democracy will use this document in laying the foundation of state. Think of the mighty impress America can make upon every government by such a confession of Christ imbedded in her fundamental law.

This is America's high calling. We will either lead the forward march of the nations toward the Kingdom of God or the Lord Omnipotent, who counts the nations as the small dust in the balance, will wipe us off the map and take some little country like Korea and do His will in the earth.

Complete In Him—
I. As to Conversion

BY REV. G. CAMPBELL MORGAN, D. D.

Colossians, i.9-23, ii.9.10.

From that reading of a portion of the great Colossian letter I select as the subject of eight meditations, of which this is the first, one brief sentence; "In Him ye are made full."

I want as God shall help me,—and I trust I have the mind of the Lord in this—I have sought His guidance—to follow a consecutive line, that of our fulness in Christ, for everything His will appoints to us of life and of service.

The great world is tempest-tossed. It is almost impossible for any man who loves his own land, whether it be this or that, matters nothing, not to feel the tremor of the world situation. We realize today that the world is in the grip of the devil.

Now I do not want to dwell, and I am not going to dwell upon world conditions or on the perturbation of the hour, of the tremendous forces massed against the Church, of the problems confronting her. I submit to you as a general proposition that the solving of all our problems will be found in the establishment or restoration of individual relationship with Jesus Christ; and in proportion as we realize that, we shall go out to whatever God appoints to us in the days to come, full of power.

"In Him ye are made full," or in the very beautiful and most stately language of the Authorized Version, "Ye are complete in Him." I want then to speak of the sufficiency of Christ for all our needs as individual Christians. The letter of Paul to the Colossians unfolds the glories of Christ; and the purpose of the writing of the letter was that the Church might have a realization of her sufficiency in Him, for all that the will of God was appointing to her life and service. Let me read in very close connection, verses 18 and 19 of chapter 1, and verses 9 and 10 of chapter 2.

"He is the Head of the Body, the Church; Who is the beginning, the Firstborn from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him

should all the fulness dwell . . . For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full, Who is the Head of all principality and power."

A great statement concerning Christ is this. It pleased the Father that in Him should all the fulness of Deity dwell corporeally. That is a deep where all our thoughts are drowned; and in closest connection with it the apostle wrote this sentence, "And in Him ye are made full."

The practical part of the letter emphasized the fact of identification with Christ in death and in resurrection, and applied this to certain difficulties and perils which existed at that time in the Colossian Church. I am not going to refer to these difficulties and perils, but I propose to deduce individual application, interpreting the text by the wider context of New Testament teaching, to which I shall make reference.

We begin then this morning with the initial fact of conversion, or that changed attitude in life which is made possible by Christ, the fundamental thing in Christian experience.

Now let me start by saying that to talk about conversion or regeneration is worse than nonsense, unless and until men are brought into the presence of Jesus Christ. By that I mean;—not merely that there can be no conversion, and there can be no regeneration, apart from Christ,—that is a commonplace belief and conviction of all truly Christian souls,—but that there is no sense of the need for conversion, and of the need of regeneration.

It is not merely true that He alone can provide whatever may be meant by conversion and regeneration; it is equally true that none sees any need for the one or the other until that person has stood in the presence of Jesus Christ. Conversion is the word that marks the change in human attitude, resulting from the action of human will. Regeneration is the word that marks the activity of God which produces a change, when man takes up the attitude suggested. They are the two sides of the one experience. I say neither the one nor the other has any meaning at all until men have been brought into the presence of Jesus Christ.

Now I am very anxious to make clear what I mean by that. What has Christ done for the world in the first place? We reply, that He died upon the Cross. Yes, that is quite true, that is central; that is the great evangel; that is the thing we are all believing; and that is the thing we are all rejoicing in, and are all proclaiming. But there are hundreds, and thousands, and tens of thousands of people today, scattered over your country, and in all countries called Christian countries, to whom there is no meaning in that statement. It does not appeal to them. The moment you talk about the death of Christ you are postulating some human need, and the need is not admitted. Men are not admitting it, and the great tendency outside the Chris-

tian Church, and alas! inside the Church today, is to fail to see the need, or to insist upon it. Why? Let me leave that question hung up for a moment.

In one of the last public utterances of that great saint, scholar, and statesman, William Ewart Gladstone, he said this: "One of the direst perils threatening England is that of her loss of the sense of sin." Is not that so everywhere? Do not my brethren who are in evangelistic work know that to be true; as the result of certain processes of thought during the last generation? How constantly has it been said recently, that we do not see the same evidences of conviction of sin which we saw when we were young. Is not that true? We read the story of the great revivals of the past under the Wesleys and Whitefield, under Finney, and under others; and one notable characteristic of them all was that of a conviction of sin that scored men, and broke them down, and smashed them in agony. We do not see much of it today. That seems to be very largely absent. I believe the reason for it, very largely, is that we have been failing to bring men into the presence of Jesus Christ as King, as Lord, as ethical Teacher, as the Revealer which God has given to men of what God meant when He said, "Let Us make man." The first thing that Christ brings to the world is not salvation, but light; the light that creates in the human soul the consciousness of the need of salvation.

Will you look at the Man Jesus? Christianity affirms that in that Man of Nazareth there has been given to humanity as a whole, a revelation of the real meaning of humanity. He is God's Man, the type, the norm of humanity, the One by Whom all humanity is to be measured. It is when men really stand in the presence of that Man, that they begin to understand how much less than human they are in themselves. I would like to drive every Christian man and woman back home to a year in which,—side by side with everything else they do, side by side with all their service, side by side with every method for the culture of their Christian life,—they should with the four Gospels perpetually before them, behold the Man. Watch Him, observe Him, consider Him; and I do not care how long you have been a Christian, and how many blessings you have had,—first, second, or forty-second;—if you will do that, I will tell you what will happen. Even in spite of all the victories of grace within your soul, as you walk with Him, and talk with Him, and watch Him, and observe Him, you will be growingly convinced of your own comparative unworthiness and failure. If that be true of the saints of God, in whom His very life is already operating, and His grace already winning a victory, how much more so is it true of the great outside world. If I begin my evangelism by facing a crowd of people, and merely telling them that Christ can save, I tell them what is quite true, but I have begun a little too soon. My first business is to bring humanity to

look at Jesus, and to see in Him God's Man, the Ideal of humanity. In Him we are made full, in that sense. In Him we have the light that tells us and tells the world what was in the heart of God when He said, "Let Us make man."

Now mark what follows. Every man standing in that light becomes conscious of his own failure, unworthiness, shortcoming, of his missing of the mark. All these words and phrases are synonyms for the one word, the Biblical word,—sin. Every man becomes conscious of his own sin when he stands in the presence of Jesus Christ.

Listen! "Jesus of Nazareth, a Man approved of God unto you by miracles and wonders and signs, which God did by Him in the midst of you," "Jesus of Nazareth, a Man." There is Manhood. Where are you looking for your man? The whole world is soaked in blood, and drenched in tears, and black with wrath, because the world said, That is not the true ideal, and we will have another man, the superman. That is what is the matter with the world. But this is God's Man; and when I stand in the presence of that Man of Nazareth, and see Him as a Man through whom God could do these wonderful things; and when I know that is what humanity means, and in Him see the true philosophy of life; when I see that miracles and wonders and signs are the natural things which God can do through Man; then I say, What am I? An unutterable failure; and to me the wonder is this, that God has not blasted me, and blotted me out, and with me, the whole human race.

Very well, now let me put that into other terms. What do I feel I need? What does this vision of Christ bring to me? A consciousness of my own failure. How shall I express it? Let me take the terms of time. Standing in the presence of that Man I have my yesterday, I have my today, I have my tomorrow. I know of my yesterday, the sin; I know of my today, the paralysis; I know of my tomorrow, my inability either to recover my yesterday, or to realize the great ideal presented to me in Jesus Christ. So Christ has brought to me light, and the light is first of all a revelation of God's ideal; and secondly, that light, beneficent light, cruel in its searching power, filling me with the most unutterable despair, is the conviction of sin.

Yesterday, some people seem to think of their yesterdays very little. I have the profoundest respect for Nicodemus. Listen to him. Jesus said, "Except a man be born anew, he cannot see the Kingdom of God;" and Nicodemus cried out; "How can a man be born when he is old?" and then daringly and bluntly he took the illustration of his enquiry from the physical, as he said, "Can he enter a second time into his mother's womb, and be born?" That was a tremendous question! Jesus said a man must be born again. Why, said he, How can that be? What are you going to do with this physical frame of me? Can you put me back into embryonic state, so that I can begin

again? I am what I am as the result of growth, development, the sloughing off of dead tissue, and the building anew of the tabernacle of the flesh; and if it is too late physically, it is too late mentally and spiritually. What are you going to do with yesterday? I am today the result of yesterday. Can a man be born when he is old?

Nicodemus was right. That is the thing God is up against if He is going to ransom me. That is the cry of conviction about yesterday. Now what is going to happen? Can anything happen? Well, we are not here to discuss that. We are here celebrating the Gospel, the evangel, the emancipation. The Christ, who is infinitely more than pattern, is Saviour; and consequently power. Our fulness in Christ, is not only that of light revealing the ideal and revealing failure; but the answer to the great cries of the human soul that arise when it stands in the light. Conversion, that is the word.

Let me go back to it. It is a great word. You will find it in reading your Old Testament, and your New Testament. The Hebrew word so rendered means simply to turn. The New Testament word **epistrepho** means to turn back. Once Jesus is recorded as having used the simple word **strepho**, to turn. He took a child, and put him down in the midst of the disciples, and said, "Except you turn and become as a child, you cannot enter in" (Matthew 18.3). Everywhere else the word is epistrepho, to turn back. That is what conversion is, turning back. Turning back to God's ideal from the persistent failure of human experience. The revelation of the word then is that what human nature supremely needs is to be turned back to the Divine conception, and to the Divine ideal. That is the conviction which is borne in upon the soul, and is made dynamic, and grips the soul when it stands in the presence of Jesus Christ.

That is where I begin. Go, and talk to a man about conversion without the New Testament. He does not want to be turned back, he thinks of going on. There is no idea of turning back at all; and if men measure themselves as among themselves, they are perfectly satisfied. All the operation of the human mind is in the realm of a bastard humanity, a fallen humanity, a degenerate humanity. The world of men and women do not know themselves until they stand in the presence of Jesus. When they do so they see what man is. Then they know their failure, and realize their need of conversion.

Thus the fundamental thing, the first thing of the fulness that I have in Christ, is that revelation in which, and whereby He brings me to a sense of need; and His perfect provision for meeting that need. The way in which He meets the need is revealed in the chapter we read. "In Him we have our redemption, the forgiveness of our sins." That deals with yesterday. So "Ye are made full in Him, ye are complete in Him." Those are two big words. Consider them, and never forget that they are mutually interpretive—redemption, for-

giveness. Redemption means ransom in full, riddance from the things that bound you. Forgiveness, what does forgiveness mean? Forgiveness means being sent forth from, and set free. The forgiveness which He brings to men is not merely pardon, as though the beneficent governing Being at the heart of the universe should say, We will say no more about this! That would not be worth while. If that would satisfy God, it would not satisfy the human soul. The forgiveness that comes to me is the liberation of life from sin, as to the sense of guilt, and as to the actuality of its power. "He hath loosed us from our sins." I am made full in Him when I think of my yesterday; for He has provided a redemption which is a forgiveness; a forgiveness which is a redemption.

Glance on down in that same chapter, to where Paul is dealing with the glories of the Christ. In verse 22 he says, "You, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death." That meets my need for today. It is restoration to God, and so to the springs of power, to the forces which will enable me to realize the Divine ideal. That moreover completely meets my need as to the future. Fuller consideration of that will come in subsequent studies.

Not on a sudden, in a minute is His work in us completed; but on a sudden, in a moment, yielding to Christ, we find ourselves brought into relation with One, Who is able to save to the uttermost, and Who, ere the work be completed in us, if we continue steadfast in the faith, will present us faultless before the throne. In Him I am accepted, because sin is dealt with; in Him I am enabled, because God is with me; in Him I shall be perfected. Everything is in Him. In Him in very deed we are made full with regard to our conversion.

Complete In Him—
II. As to the World

By REV. G. CAMPBELL MORGAN, D .D.

"In Him ye are made full." Colossians ii.10.
Colossians ii.20—iii.4.

I spoke yesterday morning on the general theme of conversion, our fulness in Christ in that regard.

Now a converted man remains in exactly the same circumstances as those in which he was living before his conversion. He goes back to the same home. He takes up the same calling in life. He must live in the midst of the same social relationships. The change is in himself, and that change will change his relationship to all his surroundings, and presently it will change his surroundings, if his surroundings are not in accordance with the will of God, and the new life which he is now about to live. A converted man is not taken out of the world when he is converted. I want then this morning to speak of our fulness in Christ with regard to the world in which he remains.

I take up my New Testament, and I read things like these, "Love not the world, neither the things that are in the world;" "He that loveth the world, the love of the Father is not in him;" and "God so loved the world that He gave His only begotten Son." Such apparently contradictory statements show us that when we read the phrase, **the world,** in our New Testament, we must study the context to see what the writer meant by it in each case.

We have a word that would never have been in existence in Anglo-Saxon speech, if it had not been for the Christian fact. I refer to the word—**worldliness.** We do not hear that word outside the Christian fact. It is Christian people who talk about worldliness. Those who are not Christian people, will say of a man that he is a thorough man of the world, and they intend to pay him the highest compliment; but when the Christian says a man is a man of the world, he is not complimenting him at all. When a Christian says a man is a man of the world, he is condemning that man. To be worldly, is to be failing in Christian experience. Worldliness is life which is not according to Christian ideals.

What then is worldliness? What is a man of the world? If that question is asked of Christian people we get this sort of answer over and over again; "A worldly man is a man who goes to the theatre, plays cards, and smokes." I am not now discussing any of these things. You may say to me; Don't you think these things are worldly? I shall answer that I do not know for you. That is a question you must decide for yourself in the presence of your Lord. What I do want to say is this: I have known men who were constantly denouncing people who did these things; and who did none of these things, but who were utterly worldly. You can be saturated in worldiness, and do none of these things at all.

What then is the true relation of the Christian man to the world? To answer this, let us first consider what the Bible tells us about the world. I am now taking the word world in its first meaning, as referring to the cosmos, the material order in the midst of which we live. Let us read again from this Colossian letter, in chapter i. verses 16 and 17; "In Him were all things created, in the heaven and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." That is New Testament cosmogany, that is the Christian doctrine of the cosmos. The earth was created by Christ; all the order of it, its times and seasons, the movement of earth and sun and moon and stars are in His hand and in His power. Christ does not take me out of that cosmic order, but puts me into it in some new sense.

Nevertheless there is a sense in which we are warned against the world. John said; "He that loveth the world, the love of the Father is not in him." Let us then look at the earth again. What is the earth according to the Bible? The earth is a Divine creation, in order to interpret things other than itself. The whole earth is symbolic. The earth is a sacrament, something through which other things are manifested and made known. Jesus said, "I am the Vine." Yes, we say, He borrowed a vine, and made the vine the figure of what He is. That is not the best way of stating the truth. The truth is that when God made the vine, He made it a sacramental symbol of what He is. The eternal fact, the fact that lasts is not the material vine, but the spiritual fact that lies behind it, of which the vine is the symbol. A man says, God took my name of father, in order that I might understand Him. No, rather, God lent you His name of Father, in order that you might know how to behave to your children. The final fact of Fatherhood is in God.

The earth is symbolic everywhere. The earth is transient. "The world" says John, "passeth away . . . he that doeth the will of God abideth for ever." Now in saying this he was not speaking dis-

paragingly of the world; he was stating a fact. The world passeth away, the material order is always passing away, everywhere. It is transient at any point and every point. Presently all over the land there will be the manifestation of something in Nature which is gorgeous in its glory,—autumn tints! What are autumn tints? Signs of fire. The scientists will tell you of oxidation, of eremacausis, which means slowly burning fire. I will tell you about the autumn tints in the language of Scripture. He is thoroughly purging His floor; He is destroying that of the material which has fulfilled its purpose; and by the process of fiery destruction He is preparing the way for the new. Springtime comes out of autumn time. The material is transient, it is changing always.

This world then, from the material standpoint, is symbolic, transient; and its whole process is an upward one. Said Paul, "First that which is natural; then that which is spiritual." (I. Cor. 15.46). That is true of all material things; the natural, the sacramental things are intended to lead to the spiritual.

What then does John mean when he says, "Love not the world?" He was looking out at the world, as he saw it, and described it when he said, "The whole world lieth in the evil one." He was looking out at God's cosmos, as it is cursed and blighted, because man, God's king, is living as though this world were all. Worldliness then, is that life in which man so treats the earth as to make the symbol, the substance; so treats the transient, as though it were the permanent; looks upon that which in the Divine economy is upward in its tendency, driving men up from the natural to the spiritual, as though it were the final. Men of the world say; "Let us eat and drink, for tomorrow we die." The whole heart of worldliness is in that sentence. Worldiness is life homed in the material; so blind that it never sees through the veil to the things that lie behind; life attempting to satisfy itself in the realm of dust, and seeing nothing beyond.

I still live in this world when I am a converted man. How am I to treat it? What is my relation to it in Christ? That leads us to enquire; what is Christ's relation to the world? Not what was it, but what is it?

Essentially He is the Creator and Sustainer as we have seen by reference to the first chapter. In this declaration Paul immediately goes on to speak of Him not merely as Creator and Sustainer, but as Reconciler. When He, the eternal Son of God, the Christ, came into the world, He came, accepting its limitation in incarnation. Through the veil of His flesh Divine, there shone forth the light that were else too bright for the feebleness of a sinner's sight. He became the ultimate sacrament of spiritual things; He came that men might discover the spiritual truth through the material manifestation. By the incarnation of God in Christ, God came no nearer to me than He had been before. He came into visibility. The Son of God accepted the limita-

tion of the material. He became symbolic. He became transient as to a particular form of manifestation, so that there came a day when an apostle wrote, "Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know Him so no more."

But let us remember that He Who came, the Norm of the material order, came into chaos and disorder. In the midst of it, first by life and teaching He revealed the true order of material things; and then, to employ a couplet that always seems to me one of the greatest in all literature from your own poet, in

"One death grapple in the darkness
Twixt old systems and the word,"

He died for our sins. Thus He dealt with that principle that has poisoned the cosmos, that devilish, damnable thing that spoils the flowers and makes the birds sob out their lives in agony; and leaves the whole creation groaning and travailing together in pain. He came to ransom men, and through ransomed humanity to restore the material order to the Divine ideal. The work of the Cross will never be completed in its administration, until the sob and the sigh and the cry of creation ends in the song and the psalm; and the sons of God again sing together over it, as it has been ransomed.

Today this Christ is risen, and seated at the right hand of God. That is to say that He is above the world, above the cosmos. Having compelled it to minister to His purposes while He dwelt in it, after the form and fashion of our humanity; and having smitten the curse at the fountain head, He is now risen, seated at the right hand of God, above it, and thus He is linked to the earth forever. After His resurrection He passed into the heavens. He did not cease to be. Jesus of Nazareth ascended. But watch Him. Was the body in which He ascended the body in which He had lived and wrought and died? Yes, and no. It was the same, but it had been changed. The body of His first advent, the body in which He first made Himself known to men, the body in which His mother knew Him, the Baby body which she fondled with all the tenderness of motherhood, the body that grew and developed up from babyhood to manhood, the body in which He grew tired and knew pain and sought the sustenance of bread; that body was the body which symbolized the Divine descent into a material order, cursed by sin; and in that body He wrought the mystery of atonement on the Cross. They took that dead body down, and wrapped it and laid it in the tomb; and if there is one thing that puts a song in my heart as I remember it all, it is that God saw to it that after He was dead, no enemies' hands ever touched His Body. They were only the hands of love that touched Him after He had done.

Now listen. They put Him in the tomb, and then He rose. Now look at Him. Is that the same body? Yes, and no. It is, and it is

not the same body. That is the body of His glory. It is not subject to the same laws to which His earlier body was subject. The body of Jesus before resurrection was such that He could not have gone into a room without the opening of a door; but after His resurrection He could. You say, We do not understand it. Of course you don't, and nobody can explain it to you; but that is the fact. It was a body so real that Thomas could be invited to put his hand into the print of the nails, a body so real that for certain purposes Jesus could eat fish and bread with them; and yet a body so different that they did not need to open a door for Him to be there, and He disappeared without the opening of the door.

That body, the risen body of the Lord, is the new human body, the possibility of which was created by the Cross. When He ascended He took that body with Him, and that body is the symbol, not of God's descent to man, but of man's ascent to God through Jesus Christ. It is of this earth; it belongs to this earth. This tiny little planet, swinging amid the constellations and wonders of the universe, is that from which there passed to the right hand of God in glory a Man, and unto the age of the ages that self-same Man will be there. Every flower that decks the sod, and every bird that wings its flight, and all the things of this world are touched with that resurrection life. When God has finished His work, and Babylon is swept out, and the city of God has come, this earth will be linked on to whatever there may be of heaven beyond.

Christian men and women are brought by Christ into that new relationship with the world that He occupies, upon the basis of His Cross and resurrection. Every flower I pluck, I look at it, and see something in it of that glory. The red streaks through the petals talk to me of sacrificial blood; and all the golden glory of the golden-rod becomes the prophecy of that Kingdom of God which will be established because of Jesus Christ.

What then is to be the attitude of the Christian to the world? I am not dead to it. The Bible does not say so. It does distinctly say, "If you died with Christ from the rudiments of the world." That is a very different thing. We are not dead to the world, but to the rudiments of the world. What are the rudiments of the world? That Greek word does not occur above half a dozen times in the New Testament. It is translated rudiments, and elements, and once principles. The Greek word was first used of the alphabet; not of the alphabet as written, but as spoken. Rudiments means the a b c in the sense in which we use the expression, for instance, when we say we do not know anything about philosophy beyond the a b c of it. Now the alphabet is necessary to literature, but the alphabet is not literature. You can know the a b c and the d e f right through to the z; and know nothing of literature. All literature, all Milton, and all Shakespeare, and all

Browning, and all the Bible is created by those 26 letters; but the 26 letters are not literature. Now, says Paul; You died with Christ from the a b c of the cosmos. You are raised together with Christ; and that resurrection brings you beyond the rudiments of the cosmos to the Word of the cosmos, the Logos, the Literature, the ultimate things of the cosmos. A worldly man is the man living in the elements, in the rudiments, in the a b c, never following through to the vision beyond the veil. But the Christian man is dead to the rudiments of the world. He does not live in the alphabet. He passes through to the literature. He does not live in dust, but through dust he passes to Deity, and thus finds dust to be more beautiful than he had ever imagined. The best gardeners in the world should be Christian men, and in proportion as they put Christianity into the gardening, they will be. Dead to the rudiments of the world, that is, dead to that scheme of life which is limited by the material, and never gets beyond the material; the scheme of life that says, What is a man worth, and answers in dollars; the scheme of life that says, Let us eat and drink, for tomorrow we die; the scheme of life which says, It is each for himself, and the devil takes the hindmost, which is a lie, for the devil gets the foremost in that race every time. That is worldliness. We are dead to the rudiments, but we are risen, we are related to Christ; that is we now realize the true order, and know the transiency of the outward; and we are seated in Christ, conditioned in Him, feeling His interest in the world, exercising His authority over the world.

If you died with Christ from the rudiments of the world, if you were raised together with Christ then what? Two things: first, seek the things above; secondly, set your mind upon the things above. Thus the apostle with a fine art, moved from the outward and manifest activity, to the inward and hidden inspiration.

Seek the things above. How am I to do it? By setting my mind upon the things above. Yes, you say, we have been greatly comforted by that; that is why we sing hymns about heaven! But that is not what Paul meant! Sitting down and singing for heaven is not seeking the things above! To seek the things above is not to neglect and hold in contempt the natural; but to ransom the natural in seeking for the spiritual. The converted man will make all the material order in which he lives carbon, upon which the light of the new life will flash and flame. The converted man goes back to his home, and it soon shows the difference. He goes back to his calling in life, but all life is different. It may be that after he is born again his dividends will not be so big on earth, but he will have laid up treasure in the life beyond. He will know that what Paul wrote is true; "All things are yours," and therefore the world is his; only now he will use the world as not abusing it. Seek the things above. How is that to be done? The apostle tells us. Set your mind upon them. That is, the inner

life of communion has to be maintained. How are we to maintain our communion with God? Now mark the action and reaction of this. I retain my communion with the unseen God through Christ, the Man of my humanity, glorifed and in heaven; and that by the Holy Spirit, and as I maintain my life with that Christ of God, and so with God through Him, I am maintaining my communion with the earth which He made, with the world which He sustains. If I am living so, then no action of mine will add to the world's agony, no action of mine will accentuate the world's groanings, or increase its deformity. Christian men and women living with their mind upon the upper things; and seeking passionately the upper things, will use the world, as not abusing it, and every meal will become sacramental; the method of our garbing, and the method of all our life will be mastered by this great truth, that He created, sustained, and has ransomed the earth. Thus in our relationship with Him, we are brought into true relationship with the world.

My friend, you can sign a pledge against every sin that somebody else objects to, and remain at heart a worldly man; but you cannot live the life of death and resurrection in and with Jesus Christ, and remain a worldly man. In that life you are brought back to the earth; and all of it becomes to you full of the infinite and final beauty that is resident in Him; and the passion of your life is that of winning and restoring the earth to Him. How are we going to do it? By winning men and women through whom, and through whom alone, the city of God can be built, and the garden of the Lord planted anew with the roses that have no thorns.

Complete In Him—
III. With Regard to Self

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians. ii.10.
Colossians iii.3-17. I. Corinthians xv.45-49. Galatians ii.20.

This morning my theme is that of our completeness in Christ with regard to self.

We are all familiar with the old fashioned formula,—the world, the flesh, and the devil. That is not a Biblical formula. It comes from medieval theology. The flesh is not inherently evil. The trinity of evil against which we have to contend is that of the world, self, and the devil. This statement should at once be modified by the recognition of the fact that the world, and self are only evil as they are under the dominion of the devil.

The man who is born again, carries over with him into the new life, the same personality. He is not changed. His temperament is not changed. What is your temperament by nature? Are you choleric, or are you melancholic, or are you lethargic, or are you sanguine? These are the old-fashioned classifications. Conversion does not change these —it sanctifies them.

The converted man carries over his tendencies as well as his temperament. Tendency is the result of cultivation; and that applies to heredity and environment. We have tendencies which we inherit,—that is heredity; we have tendencies which we have contracted—that is the result of environment; but in each case they have had to be cultivated. Inherited tendencies remain dormant until they are cultivated.

Experimentally the Christian man is conscious of the fact of his personality; just as it was, it is, with one central, vital, tremendous difference. The man born again, is conscious of the fact of his eccentric egohood. Someone once said that the greatest word in the Anglo-Saxon language is the word God; and that the next in importance is the first personal pronoun in the singular number, I. If the facts referred to by these two words, **God** and **I**, are in right relation, then

life is perfected. But that is the trouble. There are two words we make use of, egoism and egotism, and two other related words, egoist and egotist. Those of you who are interested in philology know that an egoist is a man who thinks of his personality as everything, and an egotist is a man who talks about it.

Now it is a remarkable fact that if you go outside the Christian fact, and outside the Christian faith, and deal with men of the world, you find in their philosophies, their economics, and their policies, that they all dislike the egoist and the egotist. Why? Why do men object to a man who is an egoist, who thinks in the realms of his own personality; who is an egotist, who talks in the realm of his own personality? Is personality wrong? Is it wrong to say, I? I do not think anyone is prepared to suggest that it is wrong. What then is the reason of this dislike? If you will come inside the Christian Church, and if you will take up the New Testament, and stand in the light of Jesus Christ, and the light of apostolic interpretation, you have the answer to this enquiry. The man outside objects to the egoist and the egotist, and he cannot tell you why. Step inside the Christian fact and faith, and you have the answer. What is it? That egoism, and egotism are eccentric. Please notice that I said eccentric. I did not say funny, I did not say amusing, I did not say humorous. We constantly say eccentric, and mean some of these things. What does eccentric mean? Simply, out of the true center, not related to the true center. Eccentric egoism is egoism that has lost its true center. We are all eccentric personalties by our first birth.

In the case of the converted man, the persistence of the old self-life is marked. It has manifold manifestations; and as fast as victory is gained in one, it will appear in another. Christian experience proves that the last enemy to be overcome is self. It is much easier to deal with the world, and with the devil, than with self. Now mark the manifestations of that false selfhood. There is first self-indulgence, and that may be carnal, or it may be mental. There are cases in which that ends in the very act of regeneration. It very often does not. It crosses over with us. But supposing we find mastery over that, then the self-life persists in assertion of rights. We all know what that means. Then, sometimes victory is gained over that, and we dedicate ourselves to the Lord; and over and over again the self-life obtrudes itself in pride in the matter of that very dedication to God. We are proud of the position to which we have come. Again, every Christian minister and Christian worker knows the peril of self-glorying in service. I remember George Macgregor saying in a meeting of ministers how that when he got down his pulpit stairs one Sunday morning, somebody met him and said, "That was a fine sermon;" and he replied, "You are late telling me that. The devil told me that in the pulpit." There is yet another way in which the self-life manifests

itself; it does so in self-depreciation, which paralyses the power of service. A man talks about his humble way of serving God. Real humility never thus parades itself. It is the self-life. Yet again, the wrong self-life manifests itself in satisfaction in spiritual things. One of the most searching words to my own soul in the New Testament is that word of James, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." The word there rendered lusts, is epithumia, which means desire. For instance, Jesus said, "With desire I have desired to eat this passover." That is the same word. It might be read, "With lust I have lusted to eat the passover." "Angels desire to look into these things." That is the same word. James says, You have not, because you ask that you may consume upon your own desires, and these may be spiritual desires. That is the self-life; and the last, and most damnable form of selfishness is spiritual selfishness.

What then is the secret of overcoming in the realm of the self-life? Again the answer is in our text. We are made full in Him. Let us then observe in the paragraph which we read in the third chapter, the apostle's contrast between two men. Then observe the Christian position as that is revealed in the light of that contrast. Finally, let us consider the consequent possibilities.

Paul speaks of two men, one he calls the old man; and the other he calls the new man. The idea is found also in Romans and I. Corinthians. The racial application is in Romans; but the individual application is in Corinthians and Colossians. Paul saw two races springing from two heads. He talked about the first man, Adam; and about the second Man, Jesus. He called the first man, the "first Adam." He called the second Man the "last Adam;" that is to say, there is no other race, there is no room for a third. The old man is human life as related to the first Adam; the new man is the same life, but related to the last Adam. The old man is not flesh; it is spirit, soul and body; it is the whole of personality. That is equally true of the new man. The old man is the man whose members are entirely upon the earth. The new man is carefully described. The first note is that of universality. "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." That is the Christian outlook. The Christian man realizes his humanity, but he cannot be a Greek, and he cannot be a Jew; he knows nothing about circumcision and uncircumcision; to him there is no barbarian; in his heart there is no contempt for the Scythian; in his outlook the two great social divisions of the time, bondman and freemen, are cancelled. The new man is related to humanity; but he has lost his vision of all the things that divide. The new man thinks infinitely more about humanity than about patriotism; and in proportion as this new man is living in the power of the fact

of his new life, the Kingdom of God becomes more to him than his own nationality.

Secondly this new man is compassionate. "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long suffering." The new man is a man love-mastered.

Finally this new man is a man whose whole life is ruled and regulated, whose whole personality is guarded and garrisoned in the peace of Christ. "Let the peace of Christ rule in your hearts."

The old personality is earth-bound, self-centered; the new personality is God-centered, and therefore universal in its understanding of humanity, swept in its compassion by the need of humanity, garrisoned and ruled by the peace of God in all its outlook upon life.

Paul said to these Colossians, You have put off the old man. He said also, You have put on the new man. In the fact of regeneration the old is put off, and the new is put on. But Paul now says; You have put off the old; therefore put off the old; you have put on the new; therefore put on the new. We are then responsible for an activity that accords with the fact. We have to appropriate our wealth, we have to bring the territory under the command of the King. In that wonder, that miracle, that marvel of regeneration, I put off the old man, and I put on the new; but now I am not to sit down and fold my arms, and expect some magic to work. I have carried over the same personality, and I have the same temperament and tendencies. The temperament is good; it is what God gave me. The tendencies may be all wrong. These tendencies may be broken entirely; and the temperament needs putting into right relationship with the will of God. In Christ I have all power to do this.

What then are the possibilities revealed in this study? I have in Christ all I need of inspiration, and all I need of energy. I have in Christ objectively the pattern. I have in Christ subjectively the power enabling me to live according to the pattern. But I have to act, I have to put off, I have to put on, I have to form the habits of the new life. Habits of good have to be formed, just as surely as habits of evil. What do you mean by a habit? It is something that has become an integral part of life, because it was done, often with great difficulty at the commencement; but constantly and continuously. It is exactly the same with the habits of the Christian life. Prayer is a habit; and the study of the Word is a habit. The self-life under the dominion of the Lord is delivered from blunders and mistakes as it makes its progress towards the growth and stature in Christ.

All this I might illustrate in many ways, but I will take one. In the fact and act of conversion and the new birth, Christ takes up His abode by the Holy Ghost within as a controlling factor. The first movement of the life of God, which is Christ in the human soul, is a missionary movement. It is always so. There is no exception to that

rule. "We know we have passed from death unto life, because we love the brethren;" and remember, that does not merely mean your denomination; and it does not merely mean the Christian Church. It is a bigger thing than that. "We love because He first loved;" and when His love is shed abroad in our heart, the first movement of Divine life is love, and love that wants to serve, to help, to lift. That is always so. You have put off the old man, with its selfishness. You have put on the new. The first movement of the life of the new man is that you want to go and win somebody else. When that flame burns up, do not check it. Put on that new man! Don't listen to Judas, the financial secretary, who says, Why this waste? to a woman who pours the content of her alabaster box out in sacrifice. You have put on; now put on!

Well, my brethren, let no man speak beyond his understanding and experience. To me this is the realm of growth and development.

"Let no man think that sudden in a minute
All is accomplished and the work is done;—
Though with thine earliest dawn thou shouldst begin it
Scarce were it ended with thy setting sun."

By which Myers meant, and I mean in quoting it, that I shall never arrive at a moment when that self-life does not need the watching eye, no day when it is not necessary for me to put off what is put off; to put on what is put on.

"Oh the regret, the struggle and the failing!
Oh the days desolate and useless years!
Vows in the night, so fierce and unavailing!
Stings of my shame and passion of my tears!

"How have I knelt with arms of my aspiring
Lifted all night in irresponsive air,
Dazed and amazed with overmuch desiring,
Blank with the utter agony of prayer!"

Oh, you may say; I don't think we know much about that sort of thing! Is that so? Then it is because the self-life persists, and we are not putting on the new.

"Shame on the flame so dying to an ember!
Shame on the reed so lightly overset!
Yes, I have seen HIM, can I not remember?
Yes, I have known HIM, and shall I forget?"

Here is the realm where we need a great impatience, and a great patience; impatience with everything of failure in our own lives, and patience at our slowness.

"What can we do, o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look sunward, and with faces golden
Speak to each softly of a hope?

Can it be true, the grace He is declaring?
Oh let us trust Him, for His words are fair!
Man, what is this, and why art thou despairing?
God shall forgive thee all but thy despair."

Let there be no despair. Let there be a great confidence; but let there be a great determination to put off what He has put off, to put on what He has put on.

"O Jesus Christ grow Thou in me,
And all things else recede;

"Make this poor self grow less and less,
Be Thou my life and aim;

"Daily more filled with Thee my heart,
Daily from self more free;

"Let faith in Thee and in Thy might
My every motive move,
Be Thou alone my soul's delight,
My passion and my love."

Complete In Him—
IV. With Regard to Satan

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians ii. 10.
Matthew iv. 1-11. Colossians ii. 13-15. Ephesians vi. 10-18.

Our present meditation has to do with our sufficiency in Christ with regard to Satan and his hosts. Such a statement is necessarily based upon an acceptation of the Biblical doctrine concerning these spiritual forces. That doctrine is quite unmistakable.

The Bible never suggests that Satan is omnipotent, omniscient, or omnipresent. He is not omnipotent. Powerful, beyond all the might of any human person or massed might of humanity; but not omnipotent; "Jesus is stronger than Satan or sin." He is not omniscient. He does not know everything. Omniscience can be postulated only of God. He is not omnipresent. If he is here in this Auditorium, then he is not in New York. But the Bible reveals him as presiding over hosts of evil spirits, marshalled, ordered with precision and subtlety. If it be true that the devil is not here and in New York at the same moment, it is also true that he can cover the distance with a rapidity about which we know nothing. And it is equally true that under the control of that mind of Satan are these vast hosts. If it be true that we are compassed about with angels of light, it is equally true that the demons of the under-world, under the mastery of Satan, are everywhere. I think the Church of God is neglecting altogether too much a recognition of these spiritual forces against which she has to contend. To deny the personality of Satan and the underworld of demon spirits, is the severest and most terrible indictment of humanity which it is possible to make. If there be no personal devil, if there be no spiritual under-world, according to the Bible revelation, then all the foul and black and dastardly and damnable things that blight the human race, have originated in human nature.

Our enquiry this morning is concerned with how we are to fight these forces of evil. The converted man is put into a new relationship with them, and his relationship is one of antagonism to them, as was that of Christ. Anyone who has had the cure of souls will bear me

out when I say that young Christians often ask us; How is it that since I gave my heart to Jesus Christ, I am tempted as never before? The answer is of the simplest. Those yielded to Christ become objects of the antagonism of the under-world of evil, and therefore they know temptation as never before. The question Jehovah asked of Satan is a most revealing one; "Hast thou considered My servant, Job?" What a picture that affords, in a flash, of the antagonism of this under-world to you and me; these malignant spirits are ever considering, watching, for the least guarded door to batter it down; for the weakest link in the chain to break it. Every Christian is conscious of these forces, and of the reality of conflict with them. These are the voices that suggest the misuse of the world. These are the voices that suggest the independence of the ego. How are they to be dealt with?

First let us look at what the Scripture reveals as to Christ and His relationship to this under-world of evil. Then we will touch upon our position with regard to them. And finally we will say some word about the overcoming life.

Now a further word with regard to this personality of evil. I do not care to be mechanical, but sometimes chapter divisions help us. Notice then, that in the first two chapters of the Bible the devil does not appear; and the last two chapters contain no reference to him; but on the way through in the rest of the Bible we have the history of that personality in conflict with God, attempting to destroy humanity, because humanity is offspring of God. He first appears in the garden; his last appearance is as he comes up against the city of God, Of his primal fall we have no final revelation in the Bible. Has it ever occurred to you that it may be that the fall of Satan was connected with the creation of man? I am not saying that it was so, but I have sometimes thought so. I have thought that there may be some warrant for the view that when the angels kept not their first estate, it was that their revolt against God was rebellion against His creating a higher order of being than themselves. I do not know.

The one thing that is certain for us is that Jesus of Nazareth, the Son of God, brought Satan out into clear light, and completely mastered him, and the under-world of evil. That complete victory is declared by the apostle in the declaration of Colossians (ii. 15). "Having despoiled the principalities and powers, He made a show of them openly, triumphing over them in it."

If that statement is the declaration of the final victory of Jesus Christ over Satan and the under-world of evil, let us remember that His victory had been persistent through all the days of His earthly life. The story of the temptation is the account of the culmination of many years of conflict. For that temptation He was led of the Spirit into the wilderness. Every evangelist who tells of the temptation, Matthew, Mark, and Luke, refers to the fact that when Jesus went into the

wilderness He went under the guidance of the Holy Ghost. Matthew says that He was "led up of the Spirit to be tempted of the devil;" Mark says, "The Spirit driveth Him forth into the wilderness;" and Luke says that He "was led in the Spirit in the wilderness during forty days, being tempted of the devil." We are not thinking quite accurately of this story of temptation when we imagine that Satan arranged the hour of this supreme tempting of Jesus. God arranged the hour. Jesus, in the perfection of His Manhood, facing His Messianic work, the work of the King and the Priest,—was not unexpectedly caught in the wilderness by the devil. He went down into the wilderness to confront the under-world of evil, to drag the devil out of his lurking places; that He might face him and master him.

Through all the years of life up to that point, He had mastered the under-world of evil; but everything came out into clear manifestation in this great hour. It is not our purpose now to consider the details of the story, but rather to catch its broad significances. In it I see first the effrontery of that under-world of evil, in the malice of an intelligent personality, attacking the strongest and the purest of human souls. I see moreover, the subtlety of the under-world of evil. Take Matthew's order; first, the attack on the physical; then the attack on the spiritual; finally, the attack on the vocational; and mark the subtlety of the enemy's method with a pure soul. He made no appeal at first to anything low and mean. The devil's appeal was to the highest things. The first two attacks were thus introduced; "If Thou be the Son of God. . . . if Thou be the Son of God." If Thou be the Son of God, satisfy Thy physical nature in its hour of hunger by using Thy power, and changing stones into bread. If Thou be the Son of God, put Thy relationship to a spectacular test by casting Thyself down, and trusting Him to take care of Thee. In the third the devil was nearly exhausted, and leaving subtlety, expressed himself openly. Do not forget that. He was so completely beaten, baffled, non-plussed, by a soul homed in the will of God, that at last he made his direct bid; he flung his mask off, and he said; I will give you all the kingdoms of the world for one moment's homage! Now he is revealed; now we have seen him! Then, and not till then, the Lord spoke authoritatively to him, "Get thee hence, Satan!"

Luke tells us that then the devil left Him "for a season." Under the shadow of the Cross, Jesus said, "This is your hour, and the power of darkness." From the moment when He said that, if our eyes are opened, we shall see Him taking His way to the ultimate in the purpose of God; and round about Him, surging upon Him, we shall see the hosts of the under-world of evil; all hell bearing down upon Him, principalities and powers, marshalled and led by Satan himself.

That is a very difficult realm for interpretation, and you and I can only tread in it reverently, but we can conceive of some of the things

that the enemy said to Him then. I discover the adumbration, the shadow of the devil's temptation in Gethsemane; "If it be possible let this cup pass from Me; nevertheless not My will, but Thine." That was perfect victory; but it was victory over temptation. I see all the under-world of evil gathered there. The devil and his armies were massed round the Cross, and that in an attack upon the Christ of God, and so upon humanity and upon God.

How did it end? There came a moment when He said, "It is finished," and He certainly did not say that until it was finished. Mark then the bearing of that declaration on this subject of His conflict with the under-world of evil. That is most clearly stated in this word of Paul with which we started.

Let us notice some differences of translation here. "Having spoiled," so reads the King James' Version; "Having despoiled," so reads the American Revision; "Having put off from Himself," so reads our English Revision. The verb thus variously rendered, is found nowhere else in the New Testament except here, where it occurs three times. It is a verb almost unknown in classical Greek literature, so that we cannot get much light thence. Therefore I examine the word itself carefully. It is made up of a prefix, followed by another prefix, followed by a primitive verb. Thus we find a primitive verb having a definite meaning. In front of that verb we find a prefix which qualifies the verb. In front of that prefix, we find another prefix, qualifying the first. Somebody has been building up a word. The verb is "duo," which means "to send down." The first prefix is "ek" which means "out of." The other prefix is "apo" which means "off from." The verb and its first prefix constitute a well known word, "Ekduo," which means "to undress, to put off your clothes." Now put "apo" in front of that, and etymologically the word means, not only to undress, but to put the cast off clothes right away from you. That is all as to etymology, but it is much. By the use of that verb we are taught that in the Cross, Jesus put off from Himself and out and down, all the hosts of hell.

Therefore the other renderings; "Having spoiled," and "Having despoiled" are warranted. Once Jesus said, "When the strong man fully armed guardeth his own court, his goods are in peace." That "strong man fully armed" is the devil. "But when a Stronger than he shall come upon him and overcome him, He taketh from him his whole armor wherein he trusted, and divideth his spoils." He is stronger than the strong man armed; and He has not merely defeated him, but He has captured his materials. He stripped Himself of the opposing forces, and so defeated them for all those who put their trust in Him.

Now glance at Ephesians, chapter one and chapter six. Chapter one, verse twenty; He, God, raised Him, Jesus "from the dead, and

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made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion." That is above all angels, good and bad, unfallen and fallen. Turn now to chapter six, verse twelve, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." We are wrestling with these evil forces, but our Lord is seated in authority above them all, because in that hour of His passion He put them off from Him. He bruised the serpent's head, and mastered him forever in that hour.

What then is the Christian position with regard to the under-world? Conflict first. Do not forget that. Secondly, perfect equipment for the conflict. Thirdly, victory all the time if we will avail ourselves of our equipment. All this is plainly revealed in Ephesians. Conflict against the organized and massed forces of evil, which nevertheless are defeated. The rulers of this darkness we have to fight. But we have perfect equipment, we are under the rule of Christ; we proceed in the strength of Christ; we exercise the authority of Christ. With regard to our equipment we are given two commands. First, we are told to put on the armor of God. Then, we are to take up the armor of God. Do not separate these.

We are charged to put on the whole armor of God, or "the panoply of God." What does that mean? It means; Put on the armor God wears. I am to be equipped in my conflict with Satan by the very armor which makes God invincible against the devil. The armor of God is made available to me in Christ. If you and I go out to meet this under-world of evil, panoplied in Christ, we cannot be beaten, we cannot be defeated; it will be victory all the way. Observe carefully the sequence of ideas suggested by the sequence of words in the Ephesian passage. **"Stand; . . . withstand . . . having done all, to stand."** There is no doubt there about the conflict or about the issue. We have to fight; it is a real fight. But having done all, we are "to stand."

The full philosophy of the New Testatment revelation of how to fight the devil and win, is most succinctly stated by James. "Submit yourselves unto God, resist the devil, and he will flee from you." Mark the two words, **"submit . . . resist."** Someone says, I submitted to Jesus Christ long ago, and I have been beaten. Yes, and I will tell you why. After submission you did not fight. Another says, I am fighting, and have fought, but I am beaten. Of course you are. Why? Because you did not submit yourself to God first. It is no use resisting the devil until you are prepared to put up a fight afterwards. Keep the two things together;—submit, resist; and all hell cannot overcome you or me.

Complete In Him—
V. With Regard to God

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians ii, 10.

This morning our theme is that of the fulness of the Christian in Christ with regard to God. From the book of Job I am going to read one paragraph. In the twenty-second chapter we have a speech of Eliphaz the Temanite, and in the midst of the great argument of that speech, he said to Job,

> "Acquaint now thyself with Him and be at peace;
> Thereby good shall come unto thee."

I want to read part of Job's answer to that advice;

> "Even today is my complaint rebellious;
> My stroke is heavier than my groaning.
> O that I knew where I might find Him!
> That I might come even to His seat!
> I would set my cause in order before Him,
> And fill my mouth with arguments.
> I would know the words which He would answer me,
> And understand what He would say unto me.
> Would He contend with me in the greatness of His power?
> Nay; but He would give heed unto me.
> There the upright might reason with Him;
> So should I be delivered for ever from my Judge."

The advice of Eliphaz was the finest expression of the highest philosophy in its advice to the human soul, "Acquaint now thyself with Him and be at peace;" and Job's answer expressed the deepest consciousness of the human soul, "O that I knew where I might find Him."

What then has Christ done for us in that regard? What is our

relation to God? In human experience this is the fundamental and final question; the very center and circumference of everything. All the things already considered;—conversion, relation to the world, the self-life, the devil, my fellow-man; and those to be considered, death, and beyond death; are all dependent upon this. If Christ can deal with me here, all the rest will be right. What is conversion? Let Paul tell us, as he wrote to the Thessalonians, "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven." As to the world, we saw that Christ brings us to a discovery of God's world, and a corresponding attitude toward it. What did we see as to the self-life? That the self-life is only found when it becomes Theocentric, God-centered, and God-circumferenced. What did we see as to the devil? That he is at enmity against God, and we are only in the place of safety when we are on the side of God. The most tremendous cry of the human heart is a cry after God, "Oh that I knew where I might find Him." The most poignant sorrow of the human heart is lack of God. What is sorrow? Sorrow is a sense of lack, and the ultimate in all sorrow is lack of God. That is hell, and that will be hell. Hell uttered itself in one palpitating, pulsating cry, when the Man on the Cross cried out, "My God, my God, why hast Thou forsaken Me?" Then the pains of hell got hold on Him.

Christian souls are not saying, "Oh that I knew where I might find Him." We have found God in Jesus Christ. In this Colossian letter we have the great declaration about this matter. Let us read it;

> "And He is the Head of the body, the Church; Who is the Beginning, the First-born from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His Cross; through Him, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unreproveable before Him, if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the Gospel which ye heard."

There we have a complete statement as to what Christ has done for us with regard to God. It is expressed in the one tremendous verb of that paragraph, the verb to reconcile. What was the matter with Job? Why could he not find God? What is the matter with any human soul that cannot find God? The honest, sincere human soul, stripped to the nakedness of human life says, Oh, if I could find Him. I know He is;

and I know if I could only get to Him, there would be justice. But I cannot get to Him. Why not?

In this passage we have a revelation of the need for reconciliation, and of the reason for that need. The fact of reconciliation is referred to. Its method is declared. Its purpose is revealed. In proportion as we understand those things, we shall see the reason of the need, and also what Christ has done for us with regard to God; and what our fulness in Him is in that matter.

Let us observe first this need of reconciliation, and the reason for it. In a remarkably illuminative passage the apostle reveals the meaning of human experience. He says that in time past, that is before conversion, these Colossians were "alienated;" that consequently they were "enemies in their mind;" and therefore they were "in their evil works." Now that is a description of that in human experience which makes reconciliation necessary. The reason for the reconciliation is that men are "alienated;" the consciousness of alienated souls is that they are "enemies in their mind" the expression of the enmity, that is the outcome of alienation, is that of "wicked works."

God is everywhere, in the sky and air and sea and the trees and the lake and the birds and the flowers; and yet we cannot find Him. Why not? We are alienated; and we are at enmity in mind, and all our life is expressed in that phrase, "wicked works."

What does this word alienated mean? There is a common base in Paul's two words, which we render respectively alienated and reconciled; and yet they stand in the most marvelous way in their very structure, opposed to each other. Paul's word for alienated means simply, made another's. The common base is a word that means another's. Now you were, he said, made another's. You were alienated. You were made foreigners, you were made strangers to God. The life you were living was a life alienated from God; you were cut off from Him; you were made another's; you were belonging to someone else; you lived under another dominion; had another relationship. The word reconciled is the most definite negative of the other word of which it is possible to conceive. It means made no longer to be another's. The base is the same, "another's," but the verb to make is cancelled.

Alienated is not a common word in the New Testament. It occurs in two other places, both in the Ephesian letter, (ii. 12), "Alienated from the commonwealth of Israel;" and iv. 18, "Alienated from the life of God." The word implies a lapse, a loss, a fall. It implies that humanity is out of place, and out of its true relationship; alienated from the life of God, made foreign to God Himself; it is under another and false mastery.

Therefore men are enemies in mind against God. All their rational powers are at work, without the illumination that comes from the

knowledge of God. God is not referred to, and God becomes misrepresented, and consequently false deductions are made concerning life, and the principles of life. An antagonism to everything that interferes with that false method of life results; and therefore there is enmity in the human mind against God. The carnal mind is enmity against God. But why is the carnal mind at enmity against God? For the very simple reason that the carnal mind does not know God. No man who knows God, hates God; but what man does hate is his misunderstanding of God, his false idea of Who God is, and What God is. All enmity against God is based upon ignorance of God, resulting from alienation from God in actuality of life and relationship. Oh but it is said, We are not antagonistic to God, men are not antagonistic to God. Think again, and think carefully. People of whom we speak as cultured —I am not denying their culture or their refinement;—people who even observe the outward ceremonies of religion, are antagonistic to God. They do not want to talk about God. There are places where, if you were invited to dinner, and you talked about God, you would never be invited again. I am not thinking of the men who are engaged in infidel propaganda. That is a harmless antagonism to God. I am thinking of the common and deep rooted antagonism to God found in human nature; and I say it is based upon the fact that the human soul, alienated from God, does not know God.

What is the issue of this enmity? Paul expresses it in one phrase; **"evil works."** Here again there is clamorous opposition. It is said that there may be men who are alienated from God, and do not know Him; that there may be men who are antagonistic to the idea of God, and do not want it introduced; but that it does not always follow that their works are evil. Yet that is exactly what does follow. It does not always result in drunkenness, it does not always result in sins of the flesh, it does not always result in roguery; but it always results in evil works. What are evil works? All human activity that does not recognize God is evil. Let us carefully observe that the word Paul used here does not so much describe the nature of the work, as the effect of it. **Poneros** means hurtful, harmful works; the putting forth of life's energy in such a way as to be harmful. Alienated, cut off from the life of God, foreigners, strangers; therefore at enmity against God; and therefore under the mastery of that enmity, resulting from that alienation, life in itself, in every output of its energy, is evil, in that it is harmful, hurtful. You say, I know some delightful people, and they have nothing to do with religion; their family is growing up, and they are sending them to College and University; they are Godless, and they are not harmful, or **hurtful. But that is what they are.** For any man and woman to beget, conceive, and bear children, and bring them up without God is harmful, hurtful, dastardly, deadly. All life that leaves God out of count is evil and **harmful.**

Let us now turn to Paul's "Yet now." All we have been considering is the need for reconciliation. All that is what we were; where we were; how we felt; and what our life meant. "Yet now hath He reconciled in the body of His flesh through death." Reconciled. What is that? Restored to God, that is reconciliation. You are no more foreigners. With what result? Your output of energy is no longer **poneros,** hurtful, harmful. The word I want to use is not here, it is the word **chrestos.** We get its idea in the word kindness, in Paul's analysis of the fruit of the Spirit; it describes an energy that is beneficent, helpful, serviceable, healing, lifting to others. The thing that arrested us in considering evil was that Paul does not speak of what harm it does to us, seeing we are alienated; but what harm it does to other people. Now when we are reconciled, all that is reversed. We are brought back to God, to His life, to knowledge concerning Him; and our whole being begins to go out in love instead of enmity; and the output of life is kindness and goodness. He has reconciled us to God.

How did He do it? "In the body of His flesh." Is that all? No, that is not all. "Through death." With a reverent reticence the apostle has expressed the whole truth. I am not going beyond the apostolic reticence, but I want you to notice very carefully two things. First that reconciliation has been wrought by Christ in the body of His flesh. There you have the whole conception of incarnation in a phrase that is somewhat unusual, and yet is complete and conclusive. In the body of His flesh, God was revealed to men anew; and in that revelation there was the interpretation of God, which being apprehended, puts an end to enmity against God.

And yet, not by incarnation, did or could He reconcile man to God. In the body of His flesh, the light was focussed; but it was through death, wherein and whereby that light shined forth, so that men could apprehend it, and in the reception of life could behold the vision that He reconciled. "In the body of His flesh" God revealed Himself, but He did not reconcile man to Himself that way. When God revealed Himself in the body of the flesh of the Son of His love, Jesus of Nazareth, men were not reconciled to God. The incarnation did not bring reconciliation. It brought enmity more deep, more profound. It gave Him His Cross. Even the group of disciples gathered round about Him, never saw God. He was there; there in Jesus. In that Paschal hour in the upper room, Philip cried out "Show us the Father, and it sufficeth us." They had not seen Him. They thought they had. They had seen His flesh. In the body of His flesh God was manifest, and they did not see Him. But through death the incarnation was in itself unveiled, and then they found that that was God; and so they came to love God.

Now what was the purpose of it all? Seeing He has reconciled us in the body of His flesh through death, what is the issue? "To present

you holy, without blemish, and unreproveable before Him." That is the issue. Mark the contrast. The old conditions; alienated, enemies, evil works. As the result of reconciliation, Paul does not put over against alienated, fellowship, but the result of it; "holy." He does not put over against enemies, friends; but the result of it, life without fault, without blemish. He does not put over against evil works, good works; but the word that covers it all, unreprovable, unaccusable. He gives the issues in the state of reconciliation. That you may be "holy." Alienated you are unholy; reconciled you become holy. That you may be without blemish. Enemies, all your life is full of fault; reconciled, it becomes a life without a flaw. Evil works, you are guilty; reconciled, you become unaccusable, unreprovable. That is the issue of reconciliation, that is what Christ does for me with regard to God; and that is the effect of it upon me in my own personal life.

Thus in Christ we have seen the Father, and forever see Him, and to the uttermost limit of the undying ages shall see Him. In the newborn ages proceeding out of the Being of God, you and I will never see God except in Christ. He is the only Revelation of the Father. But we have that Revelation now. We do not wait to get to heaven. We have that Revelation, we have seen Him. And more, we have access to the Father, because we are reconciled. Reconciliation means that we appropriate all the fullness of God for the realization of His purposes both in us and through us. In Christ I find God. In Christ my heart learns to love God, and can no other than love God. In Christ therefore I find the secret of the change in the output of energy that transforms my energy from hurtfulness to beneficience. You and I live with God, and walk with God, and talk with God, and have fellowship with God, through Jesus Christ.

Is that all Paul wrote? No. What else? "If so be that ye continue in the faith, grounded and steadfast." I am not going to give you any interpretation of that; but let us carefully heed it. That is all.

Complete In Him—VI. With Regard to Our Fellow-Men

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians ii. 10.

Our present theme is that of the attitude of the Christian towards his fellowman, our fulness in Christ in that respect.

Now the first thing I want to say is a most obvious thing. I have already said it in these studies, and yet I think it needs to be said again. When a man is born again, he is not taken out of the world. He does not escape from himself. He is still the same person; he has the same temperament, the same tendencies. It is equally and obviously true, and important of statement, that we are not removed from contact with men when we are born again. We still have to meet men and women in our homes, in business, in all social relationships. Christianity never suggests that Christian life and character may be developed by removal from contact with human beings who are not Christians. The whole monastic ideal of life was wrong in its method; but that ideal of life was born of a double passion in Christian souls. When men and women first retired from the ordinary ways of life, and lived behind stone walls, in cloistered seclusion, why did they do it? Two things moved them; first a passion for holiness; and secondly, a desire for retirement in order to pray for men. The conventual establishments were, in their inception, homes in which holiness of character was to be developed, and men and women were to be set free to pray for the world. Now let us face that. The underlying conception or passion or desire was for holiness and power in prayer, and that was perfectly right; but the very method destroyed the things that they were seeking to bring about, because the moment you have taken your life away from the ordinary and every-day relationships of this life, from contact with other men, you have removed it from a friction that is absolutely necessary to its perfecting. And, the moment you have removed your life from actual contact with the world's sin and the world's sorrow, you have cut the nerve of prayer. The idea that a man can cultivate holiness by separating himself from his fellowmen,

and living in seclusion; or that in such seclusion he can pray with power, is wholly false. For the perfecting of Christian character we need the very friction that comes by dwelling amid men and women who are not Christian men and women; if we are ever to pray prevailingly for the world's need, we must live in the midst of it.

We still mix with men who have not crowned Jesus as Lord. We still live in the world amongst men who are not crucified to the world, to whom the world is not crucified.

What then is our attitude towards our fellow-men to be? The question is fully answered in this letter incidentally; by a revelation of the Christian outlook on man; and by certain illustrative instructions as to conduct.

Now what does this letter say about the Christian outlook on man and on men? It reveals the fact that in our new outlook upon humanity in Christ, we have a new vision of the oneness of humanity; but at the same time we have a new vision of separation and distinction. The old dividing lines are cancelled. As a Christian man looks out upon humanity, the old lines of distinction and difference and division are blotted out; but a new line of distinction and division is created.

Now glance at chapter three, verse eleven; "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Let us first emphasize two apparently unimportant words in that statement; "Where," and "but."

The importance of the word "Where" is seen if we read the statement without it. "There cannot be Greek and Jew." But that is absurd, because there is Greek and Jew. "There cannot be circumcision and uncircumcision." That also is absurd, because there is circumcision and uncircumcision. "There cannot be barbarian and Scythian;" but there is the barbarian and the Scythian. "There cannot be bondman and freeman." But both existed as Paul wrote, and still exist.

But everything is explained by the "where." To what then does this "where" refer? It refers to the new man, which is renewed unto knowledge after the image of Him that created him. In that new man, —who is a new man in Christ Jesus, because he is in Christ, and Christ is in him;—there is this new outlook upon humanity.

The negative effect of that outlook is created by the positive. This is introduced by the "But," which leads to the statement that "Christ is all, and in all." That does not merely mean that Christ is in all believers. It means that the elements that create the discords of humanity are resolved into interpretation in the Christ Who is God's Man. Jesus attracted to Himself Jews and Greeks, circumcision, uncircumcision, barbarians, Scythians, bond, free. They all found in Him that which was of themselves. He was in all of them; and in their

coming they found that He had resolved all the things that made differences, into a unity, so that He was all.

That is the new outlook. The Christian man, looking at humanity, sees cancelled differences; the cancellation of a difference of ideal; that is the force of "Jew and Greek;" the cancellation of rituals; circumcision, and uncircumcision; the cancellation of race divisions; no barbarians, no Scythians; the cancellation of social relationships; no bondmen, no freemen. To look at men from Christ's standpoint, is not to see these things. They are all cancelled. The Christian man, looking out at humanity as it is today, sees all the divisions, upon which the world, with its philosophy, is placing so much emphasis, as non-existent. To the Christian man there is no difference between a Jew and a Greek. To the Christian man an Anglo-Saxon is not to be preferred to a German. All these distinctions are cancelled. Christ is all, for there is an element of truth and of value in every one of these things that are in conflict; but Christ is the sum total of them; they are all in Him.

But Christ creates a new division. This letter was written to men whom the apostle described as saints, and faithful brethren in Christ. Towards its close he charged these "saints and faithful brethren in Christ" that they should "walk in wisdom toward them that are without." There he employed a phrase, which flames with light.

In these descriptions we see the apostolic outlook, and the new divisions; those that are "in Christ," "them that are without." That is the Christian outlook. There is a man. What is our question about him? Do we want to know if he is a Greek or Jew? We do not care. Do we want to know if he has a ritual or not, circumcision or uncircumcision? No. Do we want to know if he is barbarian or Scythian? It makes no difference to us. Do we want to know whether he is a slave or free man? We do not pause to enquire. What then do we want to know? We want to know if he is "in Christ" or "without Christ." This is the new clean, clear-cut, sharp division; that is the dividing line at home, those who are in Christ, and those who are without; that is the new social conception; those in Christ, and those without. Thus in Christ, men are seen essentially, and lost sight of in the accidentals; men are seen as in Christ, or amongst those that are without.

The Christian conduct resulting from this vision is revealed in statements setting forth general attitudes; and in some particular instructions. What is the attitude of the new-born man to other new-born souls? That question is answered in words found in the beginning of this letter; "Having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints." Observe the sequence; faith in Christ, love toward the saints. How does that love express itself?

In chapter three, at verse eight, we read; "Do ye also put them all away." What? "Anger, wrath, malice;" those are all things of the mind and heart. You can have anger and wrath and malice in your heart towards Christian people, and smile when you meet them; but sooner or later those things of the mind will express themselves in "railing, shameful speaking out of your mouth, lying one to another." These things are all to be put off.

But there is more. "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering;" these again are things of the mind. These find expressions. What are they? "Forbearing one another, and forgiving each other; if any man have a complaint against any." Let us measure our love for the saints by these standards. Love is the putting away of anger, and wrath, and malice; and the consequent absolute ending of railing, and abuse, and lying. Love is the putting on of "a heart of compassion, kindness, lowliness, meekness, long-suffering."

We have a perfect illustration in Epaphras. He is mentioned twice; once in the beginning of the letter, and once at the close. Paul first referred to him as a beloved fellow-servant, a faithful minister of Christ; and said that Epaphras had told him about their love in the Spirit. When Epaphras talked about the Christians, he only talked about the best things. I believe Epaphras could have told Paul some strange stories, if the Colossians were like modern Christians! But he talked of their love. How does a man get there? How does a man get to that state in which, when he talks about his fellow-Christians, he tells the best things? The answer is found in the picture at the end. There Epaphras is seen not talking to Paul about Christians, but talking to God about them. He agonized in prayer for them. What for? That they might stand perfect and complete in the will of God. The man who knows what it is to agonize in prayer for his brethren, that they may stand perfect and complete in the will of God, is the man who, when he talks about them to somebody else, will only talk about the best things in them.

But what is our relation to be towards "them that are without?" This is really a very searching test of our profession. What is our outlook upon humanity? Are we concerned with the differences our Christ came into the world to cancel? If we are, our Christianity is of a very low nature. Some one says for instance; "Oh yes, I am a Christian of course; but then I do not move in the social set of that other person who is also a Christian; and I will take good care to let that person know it! We are not in the same class!" If you are saying that, the next chance you have, go to a penitent form! Christianity cancels that whole attitude!

But I am going to ask another question. Are you a Christian man or woman, and as you look out upon the world and society, do you

see no difference between people? Have you lost your sense of the sharp distinction between men and women in Christ, and those that are without? If so, your Christianity is on a very false level. All the old divisions are gone, cancelled, non-existent, their discord resolved into the harmony of humanity as revealed in Christ; but a new and sharp distinction is created for the eyes of the true Christian. That man is in Christ; then he is my brother; I have complete communion with him, in spite of all the old divisions. That man is out of Christ. Very well, do not say that with anything of contempt in your voice, or you have violated the Christian tradition and power. Remember that is the man for whom Christ came out of heaven and glory, that He might save him by dying for him. Our mission is to go after such, in order that we may bring them in.

Brethren, do we love the saints? Brethren, are we redeeming the time in the case of those that are without? That is the connection. We are made full in Him. Fellowship with Him brings us into a new relationship with God's humanity so that the things that divide are cancelled to our seeing eyes; and it brings us into a new sense of division and distinction, and creates within us a new passion to gather those that are without, and bring them into relationship with Himself.

Complete In Him—
VII. With Regard to Death

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians ii. 10.

Our theme this morning is that of the Christian attitude towards death; and I am going to read a paragraph from Paul's letter to the Philippians, beginning at the 20th verse of chapter one.

> "My earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again."

In that paragraph we find all that we need for this study on the subject of the Christian's attitude towards death.

Now every sane person thinks at times of the day when this present experience of life must come to an end; that day when the doing and the speaking and the thinking cease, in so far as doing and thinking and speaking have to do with this world, and with the men and women by whom we are surrounded. We all think about death. We have seen it in our own homes, and we know perfectly well we are moving towards it.

The human outlook has been hindered and limited, and man has spoken of death in terms of ignorance, and that admittedly. Men do not understand what death is; they do not understand why men die. There is no scientist in the world that can tell you why men die. Why

must I die? I am speaking to you this morning in the body which I now possess, and it is about the eighth body I have had in this world. We are told by the scientists that the body is reconstructed by the operations of life every seven years. Now I want to ask science to tell me why it is that that process of breakdown and reconstruction cannot go on forever? There is no answer in science. Of course it may be said that it is a natural issue; but why is it natural? Why should not the process go on indefinitely? There is no answer in science as to the enquiry why men die. There is an answer in the Bible which is perfectly clear. Death is the wage of sin. Men would not have died apart from sin. Jesus came, in the process of His human life, to the change that prepared for His departure from this earth on the mount of transfiguration; it was metamorphosis, not death.

Outside the Christian fact, man has ever spoken, and still must speak, in ignorance of death, and consequently he is afraid of it. "Who through fear of death were all their lifetime subject to bondage." That is the story of the human outlook upon death. Literature abounds in illustrations of this fact. The only way of triumph over death, the only ways of ridding the soul of fear in the presence of death that man has ever discovered are two. The one is the way of the Stoic, and the other is the way of the Christian. The way of the Stoic was that of saying; There is to be no trembling in the presence of the thing that cannot be helped; what cannot be cured must be endured. Christianity does not say, What cannot be cured must be endured; in the light of the Cross it says, The thing that has to be endured is the way of the cure. The Stoic said; We do not know what death is, the mystery of it is dark, baffling, but there is to be no trembling. That is one way of triumph, and it is a great way apart from Jesus Christ.

But that is not the Christian way. The difference Christ has made in the presence of death, is revealed in the broadest way, by comparing the literature of the Old Testament with that of the New.

In the very last letter that Paul ever wrote, he said; "Our Savior Jesus Christ, Who abolished death, and brought life and incorruption to light, through the Gospel." Now that is the difference between the Old Testament literature and the New. In the Old, we have death. In the New, death is abolished. In the Old we have no positive and final revelation of the deathlessness of the individual. In the New, life and incorruption has been brought to light. Remember Paul does not say that Christ created the possibility of life and incorruption; but that He brought it to light. In the Old Testament there are gleams of light. There are sighs, and sobs, and enquiries; and ever and anon some great outcry of faith; but there is nothing positive, nothing definite. In the two great sequences of historic books we have two

persons emerging, that reveal the fact of it. Enoch walked with God, and was not, for God took him. Elijah did not die, but was translated, and passed out of sight within view of Elisha.

The most suggestive saying as to the continuity of personality beyond death is found in the book of Job. Said the afflicted soul; "If a man die, shall he live again?" That was a gleam of light, and a great enquiry; and he went on to say that if he could believe that, he would wait all his days, and suffer everything because of the explanation that would follow. But in the next sentence he cursed the day he was born, showing that the gleam of light had been obscured in the darkness.

Isaiah rose to the greatest height, and there are passages in his prophecy which scholarly interpretation must admit that there did come to him clear seeing as to the immortality of the soul.

When we turn to the New Testament, everything is changed. The first four books, Matthew, Mark, Luke, and John, present a Person Who treats death in a new way, Who takes up an entirely new attitude towards it. First He treated it as comparatively unimportant. The thing you and I call death, He dismissed, almost with contempt upon more than one occasion in His teaching. Talking to His friends one day, He said; "I say unto you, My friends, be not afraid of them that kill the body, and after that have no more that they can do." In that saying was manifested Christ's fine scorn for what we call death. When men kill the body, said Christ, the only thing they do is to render themselves powerless to do you any further harm; "After that they have no more that they can do!" Our Lord saw personality emerging from the bodily tabernacle, and continuing in a realm where no enemy can hurt it.

Moreover, He talked of death in a new language. He never called it death. He called it sleep, save only when He was confronted by the blindness of His disciples, and adapting Himself to their limitation, He had to use the word. He said, "Lazarus is fallen on sleep." They said, "Lord, if he is asleep, he doeth well." Then He had to say plainly to them, "Lazarus is dead."

Yet again, I am introduced to a Person Who moved through this world of ours, showing at least on three occasions, the only three recorded, that death was under His control. He brought the lassie back, when the sunshine had all gone out of the home of Jairus. He brought the young man back to life, who was the only son of his mother, and she a widow. He brought the brother back, when two sisters were left desolate without him. He was very reticent in exercising that power, but by these wonders He was revealed as Master of death.

And finally we see this Person die, rise from among the dead, and stay in the world long enough to identify His Personality as being the

same; and give to a group of disciples a revelation of a new order of life entirely different from that in the midst of which they were living, entirely different from that which He had lived before His Cross; and yet so much the same that there was no mistaking the identity of His personality. In the record of those forty days we have a revelation of the resurrection life which we shall live when the Lord Himself shall come.

From these first four books, we pass to the fifth, the Acts of the Apostles; and what have we there? We have a fragment of history; and it is the history of a people who are seen accepting Christ's outlook on death, treating death as comparatively unimportant, speaking of death as sleep, having death under control when He wills it, so that the dead are still raised.

We take up the twenty-one letters that follow, and there we find a body of teaching in which these attitudes are constantly maintained by all the writers; and the whole Christian outlook on death is the outlook of the Person we met in those first four books.

Finally we come to the book of the Apocalypse. Does it say anything about death? The same Person is seen, and He is saying to John, "I am He that liveth, and was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." That is the first reference to death in the Apocalypse. What is the last? It is found in that tremendous declaration that death is to be cast into the lake of fire, and that that is to be the second death, the death of death.

Before speaking of the fulness of the Christian in Christ in the experience of death, it is necessary that we remind ourselves that the New Testament is perfectly clear and perfectly consistent in teaching that the Christian is not waiting for death, but for the Lord from heaven. There can be no escape from that, while you have in your hand your New Testament.

In this connection I should like to turn aside for a moment to read you some sentences from Dr. Denny's volume on the Thessalonian letters in the Expositors' Bible. Speaking of the looking for the Lord that is dealt with in these letters, he says:

> "That attitude of expectation is the bloom, as it were, of the Christian character. Without it, there is something lacking; the Christian who does not look upward and onward wants one mark of the perfection. This is, in all probability, the point on which we should find ourselves most from home, in the atmosphere of the primitive Church. Not unbelievers only, but disciples as well, have practically ceased to think of the Second Advent."

Notice carefully the next sentence:

"The society which devotes itself to reviving interest in the truth uses Scripture in a fashion which makes it impossible to take much interest in its proceedings."

I make no comment on that, but ask you to observe what, in spite of that, he goes on to say:

"Yet a truth so clearly a part of Scripture teaching cannot be neglected without loss. It was this hope which more than anything gave its peculiar color to the primitive Christianity, its unworldliness, its moral intensity, its command of the future even in this life. If there were nothing else to establish it, would not its spiritual fruits be sufficient?"

I have read you these sentences because they were written by a man who did not believe in the pre-millennial coming of our Lord. Indeed he goes on to tell us that while it is true that they certainly had that hope, they were wrong; that the belief which produced the bloom upon the fruitage of Christianity, was false! That is interesting! I do not propose to discuss what to me is the absurdity of the view. I quote the passage to show that so eminent a scholar was compelled to admit that the early Christians were looking for the advent, and that such looking produced the finest effects in character and conduct.

The true Christian position is stated by Paul in this Thessalonian letter; "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven." That is the Christian outlook.

Nevertheless, for nearly two millenniums, Christian men and women have died in the ordinary sense of the word, and they are dying today; and if the Lord should tarry, we also shall die. What then is our attitude toward death?

In our dealing with this subject we are arrested by a significant fact. In every previous consideration I have kept myself almost entirely to the Colossian letter. When I want to know what fulness in Christ means in the presence of death, I cannot do that. Why? Because in the Colossian letter, death is never named in that sense. The death of Christ is named. When death is named in the Colossian letter with reference to man, it has a spiritual quantity; "Dead in trespasses and sins;" that is one outlook; you "died with Christ," that is another. But death as we are thinking about it this morning, is not mentioned in the Colossian letter at all. Paul wrote that letter in prison, and I assume that he also wrote the Ephesian, Philippian, and Philemon letters there. In this group of letters the only reference to death is in Philippians, in the passage I read. It is very significant that when Paul had reached the crowning height of his teaching, he was

not talking about the second advent or about dying. In these letters he was moving in the spaciousness of the eternal things, the vocation of the Church in the ages, of the eternal glories of the Christ. But when writing his love-letter to the Philippians, he was in prison, and he wanted to see the Philippians again, and then it all came out. All this man was thinking about death is in that passage. "For to me . . . to die is gain." I have a "desire to depart and be with Christ." In these two sayings we have the Christian outlook upon death. Paul had just employed a common, everyday word for death. "In my body, whether by life, or by death," **thanatos,** the ordinary word for death. Then when he said, "To die is gain," he used the extensive word for death, a word meaning literally to die off, and he declared that to him, that would be gain.

Paul was in prison, and he was waiting for a decision. That decision might be that he would be acquitted. It might be that he would be condemned to die. He said, I am between two. On the one hand he saw death, to die off, departure; on the other he saw life, abiding in the flesh, going on with his work. He said; I am in a strait betwixt them. I do not know which to choose. I know perfectly well which I would prefer. I would rather die, I would rather go to death, I would rather depart; that is far better, that is gain, that is being with Christ, that is what I want. Yet, he said, when I think about it, I know that if that happen, I could not help you Philippian Christians. **(Do you see how that denies the folly of spiritualism? He said if that happened, I cannot get back to you to help you; but if I stay here, if I abide in the flesh, I can help you.)** And he said, That is what I choose. I would rather go; but the principle of the Cross compels me to choose to stay.

We are now concerned with what he said about death. There is the first general statement; "To die is gain;" and then there is the exposition of what death is, in the words, "To depart and to be with Christ."

To depart. That is Paul's word for death. Peter did not use it. Jesus did not use it. Concerning His converse with Moses and Elijah on the mount, another word was used, **decessus, exodos;** exodus. That is Peter's word. He learned it on the holy mount. But Paul's word is, to depart. It is the Greek word **analuo,** from which we get our word analysis. It was used in reference to the dissolution of a compound into its component parts, but that use was rare. The common use of the word was nautical. It described the unmooring of a ship, the letting it loose, setting it free from harbor, that it could move out upon the sea. Paul said death is departure, putting out to sea. I suppose you have all sung J. M. Neale's hymn at some time, in which these words occur,

"Safe home, safe home in port!
Rent cordage, shattered deck;
Torn sails, provision short,
And only not a wreck;
But oh, the joy upon the shore
To tell our voyage perils o'er!"

Are you content to think of death that way; "Rent cordage, shattered deck, and only not a wreck?" The Lord keep us from going Home that way.

Tennyson in his Crossing the Bar, caught the true Christian idea,

"Sunset and evening star
And one clear call for me
And may there be no moaning of the bar,
When I put out to sea."

That is not getting into harbor, that is going out.

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell,
When I embark!

"For though from out our bourne of Time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar."

Every American knows Bret Harte. You know his foolish poem about the Heathen Chinee. But did you ever hear this from Bret Harte? He had lost a friend through death, and here is Bret Harte's story of the passing of his friend:

"As I stand by the cross on the lone mountain's crest,
Looking over the ultimate sea,
In the gloom of the mountain a ship lies at rest,
And one sails away from the lea;
One spreads its white wings on a far-reaching track,
With pennant and sheet flowing free;
One hides in the shadow with sails laid aback,
The ship that is waiting for me!

"But lo, in the distance the clouds break away!
The Gate's glowing portals I see;
And I hear from the outgoing ship in the bay
The song of the sailors in glee;
So I think of the luminous footprints that bore
The comfort o'er dark Galilee,
And wait for the signal to go to the shore
To the ship that is waiting for me!"

Then Paul declared that this departure was "To be with Christ." That is what death was to Paul; not to sleep, not to be unconscious, but to be with Christ. To that our next study will bring us.

In the presence of that outlook on death, what was the attitude of his mind? "Having the desire to depart." That word desire is the very strongest. It means longing after, coveting, lusting after; he longed for that, he longed to depart. His present knowledge of Christ, the knowledge of a man who could say, To me to live is Christ; created his panting desire to be out, and away upon the sea; the deep, the infinite, the unfathomable, the eternal, with Him. That is what he desired! And yet he said; I am in a strait betwixt two. Departure meant escape from the limitation of the flesh. To abide in it, was to be able to serve others. Therefore he chose to stay. The principle of the Cross was victorious.

So when we think about death and triumph over it, we are not to sit down and sigh for it, and long for it, if we have the Christ spirit. When is it coming? I do not know. Perchance never. Perchance the transfiguration, when the Lord comes. But if that be postponed; if in the larger interest of Divine wisdom and purpose for the world, and the race, and eternity, He is not coming yet; then there will come the morning or evening or mid-day or the night when I shall die;

"When softly the watchers shall say, He is dead,
And fold my pale hands o'er my breast."

God help you, no. Do not say he is dead. What then shall we say? He has put out to sea! He is with Christ! He fell on sleep, but he awoke in the presence of his Lord!

Complete In Him—
VIII. With Regard to That Which Is Beyond Death

By REV. G. CAMPBELL MORGAN, D. D.

"In Him ye are made full." Colossians ii. 10.

By way of introduction to our study this morning, let us remind ourselves of the words of Paul in his letter to the Philippians which we were considering in some applications yesterday; and then let us read a passage from the second of his letters to the Corinthians.

To the Philippians he spoke of his desire "To depart and be with Christ." That is a revelation of the Christian outlook on death; and on that which is beyond death. Death is "to depart;" that we considered yesterday. To be with Christ is what lies beyond death; to that we come this morning.

Now let us read in II. Corinthians v. 1-8.

> "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven; if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now He that wrought us for this very thing is God, Who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight), we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

We now desire reverently to enquire the present state of those who have died in faith, of our loved ones who have crossed over.

Let us first remind ourselves of the whole fact of Christian experience as it is revealed in those very comprehensive words of Paul written to the Thessalonian Christians, when he said, "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven." That is the whole fact of Christian experience in brief sentences.

Now take that final note; "To wait for His Son from heaven." Our loved ones who have died in faith are still waiting for the coming of the Lord from heaven. We have no warrant for saying that in their case the coming of the Lord was fulfilled at their death. It is not so. They then went to be with the Lord; and now they are still waiting, but with Him, for His coming. Heaven waits the second advent as surely as earth is waiting for it.

Now our enquiry is as to their condition and occupation while they wait. It is well that we should immediately recognize how little, and yet how much, the New Testament reveals. Let me take the last part of that statement first. The New Testament reveals much about them. There are clear and definite statements, very brief, but so wonderful that they fill the heart with gladness, and make doubt impossible. We are told enough to fill us with constant joy. Sorrow we have, but we sorrow not as those that have no hope; and all the tears that we shed for the loved ones gone over, have shining upon them such a light as creates the rainbow.

But how little we are told about them. We have no details concerning their relationships with each other in the world beyond, save that Jesus said they neither marry nor are given in marriage, from which we know that purely earthly relationships are changed. We have absolutely no definite revelations concerning their occupation. We make deductions from the things which are revealed concerning things which are not revealed; but all such deductions must be tested by the Word.

Inclusively, the things revealed concerning them are that they are "with Christ;" that this is "far better;" that it is "gain." Yesterday we considered the light those revelations fling upon the actual fact of dying. Now we are to consider the light they fling on that which is beyond death.

Let us consider these statements. Of them, the inclusive, and exhaustive one is that they are with Christ. The value of that thought concerning those who have crossed over, can only be apprehended by those who know Jesus Christ. To men and women familiar with His name only, it is a cold abstraction, somewhat doubtful, and not at all desirable. But if we know Him, if the thing we have been singing again and again in this Conference,—about walking with Him, and talking with Him,—be true; then we know something of the glory of the fact that our departed are with Him. Those who are able to say,

To me to live is Christ, understand that if to depart is to be with Christ, it is indeed gain.

In the phrase "with Christ," the Greek preposition is **sun.** There are other prepositions which indicate nearness in some senses; but **sun,** is the strongest of them all. We have employed it in our Anglo-Saxon speech, and find it in such words as Sympathy, Symphony, Synopsis. Wherever we find that prefix sym, or syn, in our language, it is the equivalent of the Greek **sun.** Sympathy, what is it? Bearing with. Synopsis, what is it? Seeing together. Symphony; now you that know the arts of music, explain that. It means sounding together. Thus it is seen that the preposition suggests the idea of nearness in the most superlative way. In that sense the loved ones departed are with Christ.

Paul says, that this is far better. Here again is a phase which arrests me; "Far better." If I translate it literally, it becomes almost ugly; I mean to say it loses its pleasantness of sound. What Paul said literally is that "to be with Christ is **much more better.**" Better, more better, much more better.

What does better mean? In our language it is the comparative of good. What then is good? The word that Paul used is a word that means strength, vigor. It stood for dignity, it stood for nobility, for the full exercise of life in dominion. Much more better, then is much more of strength and of vigor; much more of dignity, of nobility, of dominion, because much more of fulness of life. That is the condition of my loved ones on the other side. They are with Christ, which is far better. There is no need to argue that to die is gain, if all this is true.

Now let us look a little more particularly at the fact that they are with Christ. Here I want to draw a careful distinction between Jesus Christ of Nazareth, as He is, at this moment, and the loved ones who have crossed over. He is at the right hand of the Father, in His resurrection body, His eternal body. They are not. They have not their resurrection bodies yet. They are there, in spiritual consciousness, in spiritual being, in spiritual personality; the same persons, but they are waiting for the resurrection, waiting for their bodies. Christ has His.

Yesterday I said that there was no positive or dogmatic teaching about immortality in the Old Testament; but I ask you to remember that two men passed out of life without dying,—Enoch in the patriarchal age; and Elijah in the period of Israel's history. Enoch was not, for God took him. The New Testament tells us that he was translated that he should not see death. Elijah was caught up in a whirlwind in a chariot of fire. He did not die. Those are the two. Then we know a third person in the Old Testament, Moses, who died, and was buried by the hand of God. Two of these three persons, Elijah and Moses, were on the mount of transfiguration, and they were

there in bodily form. Elijah had been changed when he was taken into the glory, and he had been with Enoch in heaven; the only two human beings that we know of, who were there in bodily presence. Then Moses died and was buried, but he had not his body until the mount of transfiguration. Then his body was raised. Michael the archangel was sent for it. Of this we have a hint in the epistle of Jude. The devil disputed his right to take that body of Moses; and Michael did not rebuke him, but said, "The Lord rebuke thee." We assume that Moses' body was raised for that transfiguration mount. Whether that is so or not, the hint in Jude leads us to believe that the body of Moses was raised. Thus then we have the account of three men, Enoch, and Elijah, and Moses, whose bodies were in heaven before the ascension of Jesus, all from Old Testament times. (We are told today that the mount of transfiguration is a warrant for spiritualism. But how absurd is the contention. The men who came there did not come as spirits, but in bodily form.)

Then we come to the New Testament, and find Lazarus was raised, Jairus' child was raised, the widow's son was raised; and a group of others,—we do not know how many,—saints who came out of their graves after the resurrection of Jesus Christ. When He died upon the Cross, the graves were opened, but there was no stirring of the dead until He rose. Now what about Jairus' child? What about the widow's son? What about Lazarus? What about these saints? Did they die again? I want you to see that it is quite as easy for a preacher to ask you questions that you cannot answer, as for you to ask him questions he cannot answer. You have no account of Lazarus dying again, you have no account of the widow's son dying again, nor of the child of Jairus dying again, nor of those saints dying again. Did they? I do not know. I think they all died again. I believe that when the Lord raised them; the lassie in the home of Jairus, the young man outside Nain, Lazarus; He did not give them their resurrection bodies, but He brought them back to the old body renewed with life for a period. I do not think they got their resurrection bodies. Neither do I think those saints had their resurrection bodies. But there are three men in heaven today with their resurrection bodies, beside Jesus;—Enoch, and Elijah, and Moses. They are with Him in bodily form, but our loved ones are not; they are waiting. They turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven; and they are serving still the living and true God, and they are still waiting for the climax, the consummation, so far as this world is concerned, the Advent, the Second Advent of the Lord Himself. They are waiting, but they are with Him; and being with Him means this, that they are entering into full realization of their spiritual fellowship with Him.

If they are with Him, I think you will agree with me, that it is per-

fectly fair and reverent to say that if I know something about Him in the heavens, I shall know much about them. Now does my New Testament tell me anything about Jesus in the heavens? Yes, and to me everything worth noting is found in the letter to the Hebrews. I am going to turn you there for a moment (Hebrews iv. 10). The writer of the letter was arguing about the superiority of the Christian fact to the Hebrew; not denying the divinity of the Hebrew economy, he showed how it was superceded, because Christianity is the greater thing. At this point he had been dealing with the question of angels. Yes, said the writer, you are quite right, it was; but Christianity is ministered by the Son, and the Son is greater than the angels. But, they said, if that be admitted, if we did not have the Son, we had Moses. Yes, said the writer, you had Moses, and he was Divinely appointed, and he was a servant, and he was faithful in all his house as a servant; and he led you out, but he could not lead you in. The Son Who is greater than the servant, leads you out and leads you in. They said, Yes, that is true, Moses led us out, and could not lead us in, but Joshua led us in. Yes, said the writer, Joshua did lead you in, but he could not give you rest. Our Joshua, the new Joshua, Who is a Son,—it is the same name,—not only led you out and in, but He gives rest; "For He that is entered into His rest hath Himself also rested from His works, as God did from His." That is all I want now. It is a declaration that Jesus has entered into rest. That is, He has entered into rest from the special, specific work He came to do. In the course of His earthly ministry He said; "My Father worketh hitherto, and I work;" and at the close He said, "It is finished." Then He entered into rest. But mark the significance of the word, "as God also did;" that is as God rested from His works, the creative works. The rest of God after creation was not the rest of abstention from the things created. It was merely the rest that came from the completion of a process; and God was not absent from His creation, nor inactive. The Son has entered into rest from the travail that makes the Kingdom come, from the work that He came to accomplish, and to finish, and which He finished. He is in the place of rest.

"Oh Jesus, Lord, 'tis joy to know
Thy path is o'er of shame and woe,
For us so meekly trod.
All finished is Thy work Divine,
The throne of glory now is Thine,
Exalted by Thy God."

This then is the first fact of which we are sure. As He has entered into rest, and our loved ones are with Him, so they also have entered into rest.

But let us go a step further in this same letter, to the ninth chapter, in verse 24;

> "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."

Here we have another light. We first saw Him entering into rest, but we saw that His rest is the rest of a great activity. Here we are told the nature of that activity. He appeared before the face of God, or more literally, He was disclosed before the face of God. Standing in imagination with the disciples on the slopes of Olivet, we see Him disappearing, a man of our own humanity, and the clouds hide Him. He has gone! Two men stand by us in white apparel, who say; "Ye men of Galilee, why stand ye looking into heaven? this Jesus Who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Our present question is: Where has He gone? He has entered into rest, He has finished His work; and He has gone to be disclosed before the face of God.

And for what did He appear before the face of God? For us. When He ascended, and appeared there, when the Man of Nazareth appeared there, I was represented, you were represented. He appeared for us, representing us there. Other passages tell us that there He is interceding for us. His representation is the representation of His personality, and His Cross, and His resurrection, and His victory, wherein and whereby He intercedes with God for us.

Our loved ones are with Him; they have appeared before the face of God with Him.

There is one other passage in Hebrews, to which I would turn. Go on to chapter 10, and verses 12 and 13:

> "But He, when He had offered one sacrifice for sins forever, sat down on the right hand of God; henceforth expecting till His enemies be made the footstool of His feet."

He is expecting, He is waiting. Our loved ones are with Him. You tell me you are waiting for the coming of the Lord. Why? Because He is waiting. The Man of Nazareth is expecting, waiting. "The Lord direct our hearts into the patient waiting for Christ."

Let us turn for a moment now to the passage in Corinthians which we read at the beginning. In that passage Paul said that while we are here, we are absent from the Lord; but that when we leave these earthly bodies, we are at home with the Lord.

I deduce from these statements, first, that our beloved departed are

consciously alive. I deduce in the second place their perfect conformity to their Lord, a comformity that they never reached here, nor could they, that I have not reached, nor can I until

"This veil of flesh I drop; and rise,
To seize the everlasting prize."

I deduce finally their perfect communion with Him in His rest, in His activity, and in His waiting.

First of all I say that they are conscious. "He that believeth on Me," said Jesus to Martha, "though he die, yet shall he live." Though he die. He does die, using the word as He used it. He said, "Lazarus is asleep" and when they said, "If he is asleep he will do well," then He said to them, "He is dead." But He said to Martha, "Though he die, yet shall he live," not, live again. Don't misquote that passage. When, as to bodily presence he is dead; he is not dead, he is alive. That is what Jesus said, "though he die, yet shall he live." To make clear what He meant, He went on and said, "Whosoever liveth and believeth in Me shall never die." In the deeper sense of the word, there is no death to the believer, there is no cessation of conscious personality. Absent from the body, at home with the Lord. There is no gap between, it is immediate. Our loved ones who have closed their eyes in sleep, as far as this world is concerned; have opened them in the presence of the Lord. They have passed immediately to the realization of all their essential spiritual powers.

The true Christian conception of death ought to change a good deal of our singing and talking. There are some hymns that represent heaven as Canaan, and the earth as the wilderness;

"On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie.

"Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright me from that shore."

If that be so, then when I get out of the wilderness, which is the world, and into Canaan, which is heaven, my first work will be to get rid of the Hivites, and the Jebusites, and the Canaanites, and the Perizzites! We are far more Scriptural when we sing that we are living in Beulah land today. We are in Canaan now, or ought to be.

There are some Christians who hug the wilderness a long time; but we all ought to be over the Jordan.

But for the sake of argument and illustration, I will for the moment accept the figure. What then is death. Supposing Canaan is heaven, and the wilderness is earth, what right have we to sing about the swelling of Jordan? There was no swelling river when the people of God went over. The high priest came down to the river, and as his feet touched the waters, they divided; and he stood in the midst of the divided waters, until all the hosts had passed over, dry shod. Our High Priest came down to the waters, and He touched and divided them; and my loved ones have gone over alive, dry shod! All they left behind them was the tent, the tabernacle, the transient; and in spiritual personality they went out, and were greeted by Him; absent from the body, at home with the Lord.

That means that they went into perfect conformity with Him in intellectual apprehension; knowing as they had been known; in emotional nature, all their emotional nature now perfectly conformed to His; and in volitional activity.

Then what are they doing? They are with Him, resting as He rests, and working as He works. What is He doing? Praying, interceding. What are they doing. Praying, interceding. I believe the central occupation of the saints that have gone, is that of intercession for those of us who remain here. Now let me say that having said that publicly some while ago in my own country, and to my own people, some friends in this country fastened upon it, and said I was teaching the Roman doctrine of the intercession of the saints. I am doing nothing of the kind. The Roman doctrine is that I am to pray to the saints, that they may pray to Jesus; or that I am to pray to Mary, that she may pray to Jesus, that He may pray to God. That I have never said. I am not to pray to the saints, but I believe the saints are praying with their Lord for me. My father and my mother have been gone home now for some years, but they never failed to pray for me while they remained here. Do you think my father and mother have ceased praying for me? I do not. I believe they are still praying. You say, Do you think they know when you preach? I do not think they do. I very much hope the earthly news is censored before it reaches the heavenly land. But I believe they pray.

In this Auditorium, there may be sitting at this moment, a man who is not a Christian. His mother prayed for him when he was a laddie. How many years has she been dead. Ten, twenty? I think she is still praying for him. I believe with all my soul that they are with Him in His intercession.

How far they are ever permitted to minister to us, I do not know. I have no conviction. I sometimes think that perchance they are sent to touch us, as others cannot, but certainly never to communicate with us.

I know they are at rest with Him; and I know they are active with Him; and I know they are waiting with Him for the hour when, in the fulness of the accomplishment of the Divine purpose, He shall arise to appear to this earth a second time without sin unto salvation. Then He shall descend with a shout, and I think it will be the shout of the saints in their gladness as they come with Him. They are alive with the Lord, conscious, and conformed, and communing, with Him.

So let us think of them, beloved. When my dear mother passed Home, I had many tender and beautiful things said and sent to me; but some friend sent me a verse. I do not know who wrote it, but in those days when I missed her;—and you can live to be grey headed and independent; but the day Mother goes, there is a gap that nothing will ever fill till the glory dawns,—they came with great comfort. I will finish with the lines;

"Them in their perfect rest unseen,
No gulfs of space from us divide;
'Tis but the Lord Who walks between,
And they His other side."

El Shaddai

By REV. CORTLAND MYERS, D. D.

The 17th chapter of Genesis, the first verse where the Lord appeared to Abram and said unto him, "I am El Shaddai."

There are many names in the Scriptures given to God, each one of them with a different shade of meaning, but I question whether any one of them is freighted with quite as much meaning or has such depth and length and breadth and height in it as this Hebrew word "El Shaddai," "the God who is enough." And the fundamental meaning in that expression was that He perfectly satisfied and when I say that to people dissatisfied, discontented, disappointed, almost despairing, I have a wonderfully inspiring message. "The God who is enough," for He is enough for your satisfaction.

One of the most pathetic pictures we were permitted or compelled to see in these recent years, so many times pictured in our magazines and in our newspapers and in some of the books, were the pictures brought to this side of the Atlantic Ocean from the other side revealing the tragedy of long lines of little children, half clothed, almost starving, waiting for hours with a tin cup in their hands to be filled with soup—their daily ration. Every day and every hour getting more emaciated and more starved; less of life, less satisfied physically, standing in line to get a cup of soup to scarcely more than tantalize a child's appetite. I confess to you that I have sometimes looked at those pictures and could have almost filled their tin cup with my tears to think that there were countless little children in this world subjected to such an extremely dissatisfied appetite.

But there is something more tragic and pathetic than that for there is something far higher in human life than the physical. There are millions of souls of our fellowmen trying to satisfy their deepest desires with a little tin cup of weak philosophy or some man-made, useless help for the soul's life. We are starving people by the millions with no satisfaction for that which is deepest in their nature.

I traveled through a part of India for at least five hundred miles where you could not see a spear of grass nor the leaf on a single tree; where there was nothing but a barren waste of famine. It had been a continual drought and one of the most extreme periods in that con-

tinent. The English Government was then feeding millions of people and millions in that district had already starved to death. Water was very, very scarce. I was never so thirsty in my life. The water supply was only a meagre one that you ever received and then it was lukewarm and unsatisfactory, and you hardly drank it without an increase of your thirst. There did not seem to be anything in the water to quench the parched lips and destroy the thirst.

This last week on a hot day, I was thirsty again, extremely thirsty, and I was reminded of the thirst in the heat of India, but I found a fountain of the purest, clearest water, life-giving water, ice cold water. It seemed to come up out of the very heart of the earth.

Kind hands had arranged a pipe through which the water could be secured. Just press a spring on the top of that iron tube and a fountain of the sweetest water gushed forth. It was unlimited. You could stand there and drink forever. The supply was wonderful. O, how refreshing! How satisfying! How limitless! From the heart of the earth it came. My fellow-men by the million in this world today are trying to satisfy their spiritual and soul's thirst with the lukewarm drops of unsatisfying water, when the good God has given us a fountain of the water of life, clear, sparkling, life-giving, breaking up from the fountains in His gardens and a limitless supply to satisfy our thirst from the God who is enough.

I had a friend, I have him yet even though he has left this world. I shall have him forever and I am waiting to meet him in the glory. He was a great musician, one of the world's greatest. He wrote musical text-books and was president of the American Association of Organists for years. He was a great genius. I lived with him for a period of a dozen years. When he was a young man, he had an ambition to be a great musician and that was necessary and is always necessary as the introduction to a great life. He hitched his wagon to a star. He saved every dollar of money to go to Europe to see one of the world's most famous musicians whom he wanted very much to see. When he arrived in Europe, he waited for a week, then another week in that city to find some way or other to meet the great man but he failed. His last night there, he told me, was a night of sorrow, for his dream had not come to reality, and the next morning he had to leave. Before he retired that night he opened his Bible and the first verse his eyes fell on was this: "The Lord will perfect that which concerneth thee." He said, "I closed the Bible and I laid my head on that soft pillow and went to sleep. The next morning, by a miracle, I did not know how it happened, but that great musician sent for me and I had a personal interview with him. I was with him as long as I desired to stay and he gave me the greatest inspiration of my life. I came away from him perfectly satisfied."

That is the music of life. You can get in touch with the great God

by the miraculous working of His grace somehow and you can come away from him with your holiest inspiration, with life coursing through every vein and artery and be perfectly satisfied. There is no satisfaction for that immortal nature of yours outside of that vital, personal experience with God, the God who is enough for our satisfaction and on the heart chords the angels can play the sweetest music heard in the universe. If you have been in touch with the great musician you are perfectly satisfied.

I talked with a man yesterday, who has been financially successful. He could buy anything that his heart desired. He has bought everything he could think of that might furnish satisfaction. He said to me last night, and he is not a Christian and does not go to church, "I am not speaking of the future world, but when a man has gone to his limit in this world and he has gotten everything that he wants, he then comes to realize that all he has anyway, is a place to sleep, some decent clothes to wear and some food that will give him dyspepsia. He has got absolutely nothing else." He said, "Will you tell me what there is in this life anyway for a man of this world? What is there in this life?" It was the cry of agony out of a really great soul that had never yet discovered God's secret. How could a man with a soul like that find any satisfaction whatever in the things of this world? He was made for God. He was made for eternity. He was made with an immortal nature and a spiritual life. How can he be satisfied with the sawdust and the lukewarm water of the world's philosophy and the world's wealth and the world's pleasure? No, no, no, never, and the tragedy of it all is that he and other men have never discovered that God is their only satisfaction and the God who is enough, is satisfaction enough and there is no other way to get it.

I will give you fair warning. You can go to the limit as he went to the limit, and you will be in a desert where he is in a desert and stand amongst the sage brush and the desert sands with the mirage to disappoint him and envy the prairie dog. They are better off in the desert than man is for the desert is not man's home; it belongs to the dog. Man was made for the garden of Eden and the companionship of God and is never satisfied only in that companionship.

The woman at the well talked with Jesus about this. She had tried everything too. She had tried some things she probably ought not to have tried. She had gone to the limit to get satisfied with what this world could give her. Jesus met her at the well and He knew her just as He knows you. He looked down into her heart and life just as He looks into yours. He knows just what you are and what you need. He knows just how foolish and silly you are and He pities and sympathizes, urges and pleads and makes a way for you. This woman talked with Him and He discovered her secrets and immediately she saw that He was different from other people. What did Jesus tell

her? "You are in a world where you are all the time getting thirsty. The more you drink, the more you want, but if you will drink of the water that I will give you, you will never thirst again."

Now you poor thirsty Christians, you have just touched your lips to the goblet. You are thirsting now for the things of this world. You are still half way in the world and the God who is enough wants you to come out of it. Jesus said, "If you will drink of the water that I will give you, you will never thirst again. Glory to God we will never thirst again, if we drink from the fountains of God's love. They could cross the Jordan, they could go miles away from home, five thousand of them, without anything to eat. I will tell you something you never want to forget, because it is written on these pages as a bit of history. Miles away from home and nothing to eat, the world would have sent them back or starved them to death. Jesus said, "Let them sit down. I have enough." Did you ever think of that, that Jesus has enough? They said, "We do not see it. Two little fishes and a loaf of bread, this is ridiculous." Jesus said, "You do not understand, but I have enough. Make them sit down." Then He fed five thousand and they took up twelve baskets of fragments. Did they not have enough? My Lord has enough. You do not need to go out into the world and fail in every direction and be unhappy and disappointed. He is the God who is enough.

He is not only enough for our satisfaction, but there is another meaning in this expression. This name for God means not only that He perfectly satisfies, but it means that He is sufficient strength, an over-abundance of strength. We so soon reach our limit with all that we call our abundance and even in this great land of ours with its abundance how we have been brought up face to face with this in recent years. We may be more so in the coming years, for we are living right on the edge all the time. It would only take a few days to give you nothing more to eat and no more coal to burn and no more oil to run your gasoline engines. You are right up to the limit all the time with coal, foodstuffs, oil and everything else. I tell you, we are living on a narrow edge. If something should happen and a few days passed by and conditions changed, where would you be?

But I have something better than that. I have a God who never has yet reached the limit or the boundary line and never will through all eternity. He says, "I will give you life and more abundantly. I will give you strength, all the strength you need" and the man who understood it best, under the gift of the Holy Ghost, said, "I can do all things through Christ, who has an abundance of strength in my weakness." He can do it. I have gone away scores of times on Sunday night to say, "What on earth will I preach next Sunday?" Or, this power, is there any limit to it? When you are with Christ and He is doing the business through you there is no limit. A thousand

times I have come back and He has come back, and we have met and next Sunday was always ready. He is always ready with His strength and grace sufficient, boundless, limitless, "I can do all things through Christ who strengtheneth me."

There was a famous old English professor, who was very absent-minded. One day he went to his own home, rang the bell, and a servant looked out from an upper window, not knowing who was there, and shouted out in a sort of anger at being disturbed, "The professor is not at home." He said sweetly, "All right, I will come again," and walked down the path and went away.

Most people do not know where their home is. We are absent-minded. We do not know where the place of rest is. We do not know where the oasis in life lies. This is an absolute fact, you do not know you are absent-minded. You are walking around in a maze, in the fog, in the dark. You are feeling your way around through the world instead of going straight ahead to your home in God where there is all the strength and peace and rest and joy the souls of men need. Jesus Christ can give it to you.

Some young people are afraid of the challenge God brings in early life and make a mistake by not accepting it. They say, "How could I ever be a missionary? How could I go and bury myself in the jungles of Africa or the heart of China? I have not the strength to do that thing." If you understood the Scriptures you would understand that when the crisis came, the God Almighty, "El Shaddai," would give you all the strength you needed. You would be a million times better off in the jungles of Africa or the heart of China, if God was with you. His strength is sufficient.

I have a friend who I think undoubtedly is the greatest man living today, who preaches in the open air and one of the greatest men living who preaches anywhere. He has had a record like no other man in the world. He preached every single noon hour for an entire year in the heart of Chicago, in the busiest part of Chicago, in the financial district of Chicago, every single noon hour to crowds so big sometimes they could not hear him. He said he had the impression brought to him that he ought to get outside of the four walls of a building and get out where men lived and preach the gospel of the Son of God to people who would not come to him inside. So he walked out, but how he hesitated. He stepped back and said he could not do it. Conscience would not let him rest.

One evening hour he saw a tramp leaning up against a lamp-post picking his teeth. He said, impulsively, he walked up to the tramp and pulled the toothpick out of his mouth and said, "You are a fakir. You haven't had anything to eat today. Come with me and we will eat together." He took him to a restaurant and ordered something to eat and the tramp did most of the eating. He had a bald head and

held his head down most of the time. My friend played billiards on that bald head with two men near by until they got to talking with him across the bald head. These men were traveling men. They all came out of the restaurant together, and my friend said, as he pulled a New Testament out of his pocket, "I want you to stay by me, for I am going to preach to you. You will help me out if you stay here. Sugar will bring more bees. You stay by me and that is all I will ask you to do." He said to the tramp, "I have fed you, now stay here until I go." He began to preach and inside of five minutes he had hundreds of people around him, hearing the gospel by that old lamp-post. When God wants a thing done, whether it is done through you or somebody else, it is done. He is sufficient with his strength.

This same preacher was holding evangelistic meetings in a western town and in one of those meetings he made the statement that Jesus Christ can do everything, that His strength is sufficient, that He can heal both the body and soul and He will do it now. He said a tall, lank, homely, awkward specimen of western life, came right up to him afterwards and said, "Preacher, did you mean what you said this afternoon?" He said, "Of course I meant it." "Do you mean that Jesus can heal people now?" He said, "Yes, I mean exactly what I said. The Bible says so." He said, "I wanted to be sure you meant what you said" and he went away.

That night before the service, while he was in his room at the hotel, they announced to him that there was a man downstairs who wanted to see him. He said, "Show him up." When he opened the door of his room there stood this tall, lank fellow, and he had with him all his brothers and sisters and relatives. There were so many that they filled the room. The tall, lank specimen was the spokesman. He said, "You told me you meant what you said—that Jesus Christ could heal people now." "We have brought ma and we want Him to heal her." He looked at her. She had a goitre on both sides of her neck. They had it covered with a shawl and when they took off that shawl he said he thought he would drop dead. He said, "Excuse me a minute. All sit down here." He went out into the hall and walked up and down and began to pray. After a few minutes he went back into the room and said, "Everybody in this room has got to pray." He said, such praying he never heard in his life. Such uncouth sentences. It was almost humorous the way they prayed. One brother would not pray. He was the black sheep in the family and had not been converted. Ma got up and walked across the room, put her arms around him, and sobbed her heart out and told him he had to pray. The struggle was on and this black sheep broke out. O, how he did weep and asked God to forgive him, but not a word about Ma. My friend said, "We got up from our knees and I said to them, 'Jesus has done it. She is going to be all right. You trust Him and I will trust Him.'" The next

night after the service, there was an interruption, and a woman walked up the aisle. He said, "I did not know her at first. She asked if she could give her testimony and when I looked at her, it was Ma and there was not a shadow of the goitre left."

That was in America. It was just as real as anything written in the Bible. The only trouble with us is, we do not believe it. We have a God who is enough. Let us quit the business if we do not believe it. You are saying you do not believe that. You are saying that there was something wrong about it and the next day they got an osteopath or somebody to rub that thing out. That is just exactly what the devil is all the time telling people to say. God does not need any osteopath. He does not need anything but your faith and mine. He is the God who is enough. He can do it.

Well, He is not only the God who is enough for our satisfaction and the God who is enough for our strength, but He is the God who is enough for our salvation. Blessed be His name! "To as many, without limit, to as many as received Him, to them gave He the right to become the sons of God, even to them that believe on His name." No limit to that. "Him that cometh to Me I will in no wise cast out." No limit to that. "Whosoever will, let him come and take it freely." No limit to that. "I will give you life," says Jesus, "I will give it to you more abundantly." By the grace of God every man and woman in this human family can be saved if they will.

He is the God who is enough. He has an abundance of grace. When I say that word I have no definition for it either. You ask me what grace is? I do not know. You do not know and no one else knows. You ask me what love is. I do not know and you do not know but we know it is true. You ask me what life is. I do not know and you do not know, but you know you are living. You ask me what grace is. I do not know, but I know the effects, and I know God has an abundance. You ask me to explain to you what gravity is. Science says gravity is that thing that holds this world to the sun. That sounds wise. Then if it holds this world to the sun on this side and on that side, how can the world move around? If that is not a test for man's mentality I do not know what is. If that is not marked with insanity, I do not know what is. Wonderful gravity, we are perfectly familiar with it. It is the thing that holds this world to the sun. I do not know how, I can not explain it, but I know it is true. I know that grace, marvelous grace, is the thing that holds me to the heart of God and the center of this universe. It is divine favor, it is God's love and mercy, it is God's everlasting, eternal love that binds me to the heart of the universe. Blessed be His name, I never can be separated from it for Jesus said, "No man shall ever pluck them out of my father's hands for I and my Father are one." "No man shall ever pluck them out of my Father's hands."

Now suppose something should happen to this world and this connection be cut off, this something that runs through the world and keeps the starry worlds and the constellations and the systems going, if something should happen and this connection should be broken for one second this old world would begin to drop like lightning. How would you feel then, if she went down a million miles, then a billion and a trillion and quadrillion and all the rest of the "illions?" Where would she stop? Do you know? I do not know. She never would stop. She could not stop and forever and forever and forever, this world would be dropping. You would be seasick for once in your life if she went down. That would make an old captain of a ship dizzy. That may happen. I do not know, but what it will. I have no promise that it will not, but I know this will never happen. I shall never have the connection broken and no man will ever be able to separate me from the love of God. Whatever may come to me, whatever calamity may come, I do not need to fear these things at all.

She telephoned me this morning, a sweet girl wanted me to know that her mother had just died. What did I say to her? I said, "Do not shed a tear for your mother. She is a million times better off. She is now in the reality; you and I are just on the border line. She is with Christ; she could not ever be separated from Him." He is the Savior, He is enough when the last moment comes and the last breath is drawn. O, blessed be His name! Thank God for my gospel that Jesus Christ is enough! You have not a thing on earth that you can fasten to. You think you have a bank book, have you? You may not have it tomorrow. It will not be any special value to you when you come to the last moment of life.

If you take a man's property away from him, it is like stripping his clothes off of him. That is bad enough. But if you take his good name away, his reputation away from him, that is like taking the skin off him. Some of the Indian tribes years ago did this. They lifted up the skin and put underneath it matches and set fire to them to increase the writhing and the agony. I think that is just what society does to many people. It goes to the limit to increase the agony.

One of the most tear-stained pages in American history is the disappointed men who were good men, who were patriotic men, who were sincere men, who were capable men, who were disappointed to the breaking of the heart because they could not be and did not come to be president of the United States. It had been their life's ambition. They had presidentitis. If you could look at the sad heart of Calhoun, James G. Blaine, Tom Reed, Horace Greeley, Roscoe Conklin and above them all, Daniel Webster, every last one of them ought to have been president, and they were the most broken-hearted men in the world. It is like taking the skin off a man. Life is gone.

I read a page in the biography of Henry Clay, one of the greatest men America ever knew was Henry Clay, but they stole from him the most precious thing man ever had. They stole his good name and his reputation. They stole from him his rights. They trampled on his reputation. They bartered, bruised and beat him and one of the most pathetic pictures on the American soil was Henry Clay. He went back to his old home town poverty-stricken, hopeless and lost and opened up in his old age, a little law office and they followed him there. He was like a raging lion in a cage, biting away at the iron bars. He was like a great eagle in his cage knocking his wings to pieces against the door. They could not let him alone. They poured into him their vituperations. They destroyed every last atom of happiness and peace the man had, and at last in old age he said, "I will stand this no more." He announced that on a certain day in the open square, he would defend his friends and defend himself and defend his principles. They gathered from a hundred miles away, from the mountains. They gathered from the wilderness. The woodsmen came and the hunters came, and they filled the square. Clay hobbled out into the square leaning on the shoulder of his faithful old negro servant and put up his right hand against a little tree to brace him on that side. Then he said, "They have gone to the limit. They have stolen everything out of my life. They have injured my friends. They have given me every name in the catalogue. They have trampled on my ideals and principles and ambitions. I feel like an old stag at bay." Then for three hours he defended himself and his friends but it was too late. He went back to his little law office, and in a brief time was dead.

We need never be disappointed. We have His life. We are to live with him. We are to be like Him for we are the sons of God and it doth not yet appear what we shall be, for we shall be like Him when we see Him as He is. We shall rule with Him; we shall sit on the throne with Him; we shall have everlasting life and everlasting authority and everlasting royalty. El Shaddai, "the God who is enough."

Things Not Shaken

By REV. CORTLAND MYERS, D. D.

Hebrews 12:27. That those things which cannot be shaken may remain.

I question whether there is any word in our vocabulary that would express quite as fully and emphatically the world's present condition as the word used in this scripture reference, that verb which is freighted with such deep meaning—"shaken." There has never been a period in human history in which there has been condensed so much of dynamic element to shake this world as in this recent half of a decade. The guns on the battlefield and on the sea shook it and made it unsteady in its pathway. They shook cathedrals from their foundation. They shook factories into ruins. They shook cities into ashes. They shook fields and forests and orchards into wreckage and ruin. They shook the very rivers until they ran over their boundary lines and then colored them with crimson. They sent millions of our fellowmen into early graves. They shook your world into pestilence and famine and disease, starvation and death. We never dreamed of passing through such a period of shaking as these recent years.

When this process was over and we thought it was all over and peace had at last dawned for humanity and a permanent peace according to promise and according to dream and the only just answer to the tidal wave of sacrifice, after we had given our billions of money and our millions of young manhood, had given without limit, sacrificed in every direction, then the peace promise and the quiet of our world was left in the hands of politicians and greedy eyes searched all over the map of the world and then feet of animal instead of man climbed over into the trough and a sordid, selfish, transaction was immediately on and the old game was being played and the whole program was toward one end—the next election. England had it first and Lloyd George had to be Prime Minister again and he went all over his land making all kinds of promises and he was elected. Then France immediately had her game and Clemenceau had to be defeated and another politician had to come in and things had to be changed and all kinds of promises were made by the politician. Then they threw

the treaty over here to America and the American Congress used it like a football and tried to get into a good game and a good play and reach the goal. They said, "We will get a touch-down in the next election."

The greatest opportunity this world ever saw to make peace for humanity and no more war and bloodshed has been lost, basely lost, politically lost, worse than lost, and the political machinery is making the earth now shake from center to circumference and wise men are wondering whether the old planet will be able to stay in its orbit any longer.

Everything has been shaken. Alas, some men's faith has also been shaken. But I am rejoicing that in the midst of these world conditions and with no good outlook for the future there are some things that cannot be shaken and I am going to mention only those which are fortified and made absolutely secure by revelation.

First of all the throne of God cannot be shaken. No matter what may take place in the world materially, no matter what may take place in its ultimate destination, no matter what may take place in any of the starry worlds; they may all disappear from their setting forever and yet the throne of God at the center of this universe cannot be shaken. We have seen other thrones topple, tremble, tumble and fall. We have seen the crowns kicked around the earth and thrown into the rubbish heap. We have seen the sceptres used by the anarchist as a walking stick. We have seen throne after throne fall in the shaking process of these years and some of them considered the strongest and most durable thrones in the world. But they are gone in the period of a few days. One, two, three, four, five, ten, twenty, all gone. Shaken from their foundation. The thrones of the earth are apparently insecure, seemingly on the increase of insecurity. No matter what you may name them. You may call them democratic if you please and yet you mark them with instability and insecurity the moment you put them on top of the planet. It is all shaken but when the thrones of the earth totter and tumble the throne of God endureth forever. That is what the scripture says.

We have been so sadly disappointed over the apparent failure as a result of this great world war and this upheaval. The earth was struck with a tidal wave and a volcano and an earthquake all at once. We supposed some beneficial result was to accrue and the program was to be carried to a finish and we have been tremendously disappointed. No worse failure was ever put on the table than the Treaty at Versailles. It has crumbled all to pieces today. Before it was signed it was going to pieces. It was a farce from beginning to end. With all my desire for a world peace, I could never have uttered another word to substantiate my fellow-men's faith in God if that peace treaty had not gone to smash. Why? Because the God at the center of the

universe, whose throne is immovable, was absolutely ignored. His name was not mentioned, His blessing not asked. Infidelity wrote that document and then we expect the good God to see it through. You will have to change every page of human history, if God did not pass judgment on such a bit of infamy as that. Heathen men would not permit it. One of the Big Three was an atheist and he would not permit it. The others were not men enough to stand up for it. No breath of prayer was offered for it, and God was ignored.

Now we are on the edge of an abyss. Do not imagine this is the result of shallow thinking or of insanity either because it is universally agreed upon by thinking men. We are on the edge of an abyss just now. I have given you fundamentally the reason for it. This great war broke on the earth because nations forgot God. Germany first of all and the rest of them following in the trail. Now we are on the edge of an abyss because the recognition is not made that the great defect is the failure to recognize God and the great need of this human family is the spiritual need. It is not in any economical program; it is not in any material progress; it is not in new inventions. God knows if you make them it will make the next war infinitely worse than this last one and I read this last week of the men, and Clemenceau and Lloyd George were in the list, who said that we were getting ready for another war. It was inevitable. They are building bigger navies and creating bigger armies, making new inventions and God pity the old world and its inhabitants with all their progress in inventive genius if you forget that the only salvation for this human race is to satisfy the spiritual need and the souls of men.

You know that Marx, who is the author of all this modern socialism, said there were four things to be gotten rid of before there could be any progress in the human family. First of all you had to get rid of your abominable idea of a God; you had to get rid of the superstition of religion; you had to get rid of conscience, and you had to get rid of the insanity of immortality.

Now you have it. That is the fountain-head of all the streams of all socialism that have been flowing through Russia. It is to get rid of God, get rid of the Church and religion, get rid of conscience and get rid of immortality. That is the ashes and the quicksand upon which the Bolsheviki and all the rest are trying to build the structure which they call the social organization and new government and progress of the world. Nine-tenths of the people who are striking in America and those who are keeping the railroads from running and other conditions in peril are in exactly that class. Whether they say it or not, they are there. It is their conviction to get rid of God, get rid of religion, get rid of conscience and get rid of immortality.

A Russian leader wrote a letter the other day and says this. "When I kill a hen or kill a rat no one says anything. Why do you say any-

thing when I kill a man for he is only an animal with a little higher reasoning." There is something in that to think about. That is no light remark. That is not something to turn away from. Think it through. Why is he not right? If what he believes of man is true, then I say his logic is perfectly right and it is not for us to cry out at the killing of a man. If a man has no conscience and no immortal soul and he is only an animal, kill him. You kill a hen that you may feed on it. Kill a man that you may feed on him. Why not?

The throne of God still stands at the center of this universe unquestioned in spite of the cry of the Bolsheviki and his kind today throughout the world. The throne of God still stands and we must reckon with it if we have any hope for our future. The changes may come and they are constantly coming but God still lives and He still swings the sceptre. If you do not believe that, all you need to do is to read the history of the Jews. When they went away and went into idolatry and fell down before heathen gods they went into exile. That is the reason the Jews are where they are today. They have left God out. What is the matter with Germany? She had culture and education and music and art. She led the world. We went there for almost everything. Alas, we made the mistake, we went there for our religion. We forgot God. Germany left God out of the account and then came to ruin. Do not mistake it. The world has no border line on it. It is all one. God is the same yesterday, today and forever; and these United States are not separated from the consequences of the Jews and the Germans, from Ephesus and Karnac and Thebes, for your world is simply covered with the ashes of destroyed cities and governments and all for the same reason. With all these changes of thrones going down and governments being destroyed, there is one thing that remains. The throne of God still stands and I have that as my great hope and encouragement and comfort.

There is another thing that remains in the midst of the shaking process. That is just as evident and has no interrogation mark after it. The Word of the Lord endureth forever. All other things may go. All other books may go. All other literature disappear. All history even be forgotten but the Word of God remains.

In my brief experience we have had a period of atheism led on by that mocker and blasphemer of America and some other secondary followers here and some across the water, who gathered in his fortune from the pockets of his fellowmen and women from whom he stole all their faith and the real riches of their life and they were fools enough to pay him. His name is almost forgotten. We have no follower of his whatever in this country or the world. He is gone. The young people of this age have never heard his name. I passed through that period when this Book was torn apparently into shreds. He took it in front of his audience and tore page after page out of it and even

the covers he threw into the fire. He has gone into oblivion and is forgotten, but the Book still stands.

I passed through a period of criticism when inside of the Church, the nominal Church, (and the greatest enemies are always inside the walls, never on the outside) when strong men, noble men in my presence, men who have been presidents of theological seminaries, said, "The old Book is gone. They have cut it to pieces." Schools have taken up what we call higher criticism and destroyed our Bible. We do not hear very much about higher criticism now. That is all past and gone. Their books are all thrown in the fire and on the rubbish heap and no one would pay a penny for them today. The Bible still stands.

I passed through a period of what they called rationalism and that turned itself over finally into what we have named all over the world New Theology. When men lost their authority and depended on their own experience and other things and this Book was gone. Germany led the way and spread it over the earth. The Bible was gone. Rationalism was the false god that scholars and other people worshipped. I passed through that period but rationalism is dying or dead and this Book still lives. The Word of the Lord endureth forever. There grew out of this all kinds of "isms" until we are living in a day men call materialism. We are living in a day of spiritualism. We are living in a day of Christian Science and living in a day of Russellism and all manner of devilisms. We are in the delta of the great Mississippi. We have passed thirty years of criticism from those who have tried to destroy this Book. Now we are in the delta and all these things are destined to be lost in the great ocean of God's everlasting truth.

I have seen the Ganges River run eighty miles out into the ocean and retain its yellow muddy stream for eighty miles as it made its way through the ocean, but I have seen that eighty miles disappear and every last drop of water that came down the old Ganges lost in the heart of the great ocean. I have seen all these streams come down through these years and thank God their muddiness is being lost in the great ocean of God's truth. The Word of the Lord endureth forever.

That is what we need. That is what the ministers need. We have almost lost our authority and when we have lost that, we have lost everything. We have lost the supernatural and when we have lost that we have lost everything. What the ministers of God need today is to understand that this thing is not, can not, will not be shaken. This is the authority and only authority. It is not in any Pope, it is not in any rationalistic idea. It is not in any man-made authority. This Book comes from God and is the divine authority and His revelation to men and I hold it as mine.

No great piece of oratory ever came from any other fountain head. Patrick Henry at Virginia had it. Abraham Lincoln on the battle-field

of Gettysburg had it. Wendell Phillips had it. Daniel Webster had it. Oh, would to God that Daniel Webster could walk down the halls of legislation today! We would hear something if he could appear there or his ghost show up some day. In all the period of this war, in these crisis hours in human history, there has not been a single speech made, not an address made, not a book written that will live tomorrow. Not one that will stand print or a schoolboy ever will read. We have had speeches down in Washington four hours and a half long but a mockery for humankind. If Daniel Webster with his soul conviction of God on the throne of this universe and righteousness to reign in the earth and a conscience back of it, could speak, something would be heard. We have not had anything like it. Absolutely nothing. The saddest commentary I know on this day and on the political world is that not a line or word will live for the schoolboy of the future. Nothing but politics.

Our ministers have been drinking at the same fountain. They have lost their authority, their soul conviction. They are not burning up with a passion for everlasting truth. I read only yesterday of a minister who preached on "Why Does a Dog Pant." He had no gospel, no message, no Bible. Another minister preached on "Who Took the Ham Out of Abraham." All kinds of topics of that kind instead of the great truth out of God's Book, burning with a holy passion and ready to sweat blood, backed up by the message of divine authority—the Book of God, the truth from cover to cover. Not that the Word of God is in it, but it is the Word of God. That always accomplishes its purpose.

I have up in my office a huge knife blade which came from the jungles of Africa, made by one of the cannibals. That blade was given me by our Dr. Ostrom, who brought it from the Congo region. It was presented to him by the chief of the cannibal tribe and that blade is all covered with human blood now. That old chief had cut off many human heads with that knife. What has happened? He was a savage, the chief of his tribe, with a knife that could chop off a human head as easily as a chicken's head. Where is he today? What is he doing now? I have his knife and he has my Bible. He is preaching the gospel of the Son of God to the cannibals in the jungles of Africa. That is what this old Book can do. Nothing else in this world works miracles like that. The Word of the Lord endureth forever.

Something else remains. The throne of God, the Book of God, the Church of God. I have my authority for it too. It came from the lips of the Son of God and He ought to know. I do not, but He does. He said, "The gates of hell shall not prevail against it." Whatever He may have meant by that expression He meant undoubtedly the extreme of all language to express the fact that there was nothing on earth or in hell that could ever shake the foundations of His Church. That is a great comfort, is it not? He built His church according to His own statement on the heart of His gospel, that the great central fact of

Christianity is in His deity. He said that was the foundation stone on which His Church should be built. Peter made the statement and Christ said, "That is where my Church stands." Not an example; not as a teacher, good as He was. He walked through this world as no other man walked, but not that. He built His Church not on any philosophy. He built it on no books for he never wrote one. He built his Church on the fact that God in the person of Christ came into this world and died on Calvary to save men. That is the foundation and he said that Church will never be budged or moved a hair's breadth from that foundation."

That makes this true that there is no Church in this world that does not rest on that foundation. Christian Science is not a Church. It is a farce. It is a fake to call it a church. It is an organization. It is like other organizations, like world organizations, but the Church of Jesus Christ is founded on the deity of Jesus Christ, so Christian Science is no church. The Unitarians are no church. They are a club because the church is built on the foundation stone of the deity of Christ. The real Church of Christ, I do not mean only the material structure of wood and stone, I mean the real spiritual Church, the body of Christ, the men and women who belong to Him everywhere in this world, that great organization known to God and cared for by God and waiting for Christ's coming. That is the Church which stands forever and the gates of hell shall not prevail against it.

This is the day of big things. We are accustomed to big things. We jump right into big things. We counted money by the billions. We kept on doing that until we raised unbelievable sums of money for the Y. M. C. A. and for the Red Cross and just as soon as we got through with one drive we had another. We had the big things so much in our mind that we had to keep on so we had a big drive for the Church. Men said, "If we are going to save the Church of Christ we will save it by having these big things and having big organizations and big money and big machinery." Men have said to me within a few days, "This is the age of big things and it will stir men and women to do big things and give money." I do not think so. They have swept the country with speakers and organizations and this is what they say, that they are going to tell the preachers "how to put it over." Men who never knew such a thing as the Holy Ghost are coming to tell the preachers "how to put it over." The fact in the case is that nine-tenths of these men are ecclesiastical parasities, they are theological pigmies, they are ministerial traitors and they are trying to tell us, by a big piece of machinery, how to put it over. Not a word about humiliation; not a word about repentance; not a word about the Holy Ghost, or looking to God, but "how to put it over."

The Israelites thought they knew how to put it over so they got the ark back in the camp. They never turned towards God at all. They

never thought of repentance or humiliation, or sorrow or tears. They said, "We will smash the Philistines," and the Philistines themselves were scared and they said, "Now let us come together as we are and be neighbors." But what happened? They went right into battle, plunged right into it because they had the ark. They had the machine there and thought they were safe but thirty thousand of them were wiped off the earth. Then Samuel said, "We have made an awful blunder. Let us get to Mizpah quick and get down before God and be humiliated and pray." And on his knees the great man of God fell and tears of penitence rolled down his face. God was recognized and the battle was won. You put the machinery in the camp but you cannot take God with it. You think the thing is done and we will put it over but the Philistines will defeat you day after tomorrow. What the Church of God needs is the Holy Ghost, needs the gospel of the Son of God, needs repentance and humiliation, needs to come back.

These may be dark days and they are but we have seen others in history. The Word of the Lord endureth forever. Jesus Christ is risen from the dead and still lives. The throne of God still stands. The gates of hell shall not prevail against His Church. In the darkest hour of human history, according to this Book, He is coming back again. He may come today but when He comes the world will have a King that is above every other king and who swings the sceptre of peace and rules the nations of the earth. The King of kings and Lord of lords. He is coming back. He is not going to fail.

I have been always interested in M'Cheyne and I read a bit of his biography the other day. He died at twenty-nine years of age. Wherever his feet stepped Scotland shook. Whenever he opened his mouth there was an electric force that swept in every direction. Whenever he entered there was a magnetic personality that drew everybody toward him. He lived a wonderful life and hundreds and thousands of people followed him into the Kingdom of God. This incident about him fell into my hands this last week.

A traveler anxious to see where M'Cheyne had preached, and worked, went to the Scotch city and found the church. He told the old sexton he had come a long ways and wanted to see where M'Cheyne had preached. The sexton said, "Come on" and that old gray-haired Scotchman led the way into M'Cheyne's study. He said, "Sit down in that chair." The traveler hesitated a moment and then sat down. On the table in front of him was an open Bible. He said, "Drop your head in the Bible and cry like a child. That is the way our minister got ready to preach." He said, "Come on with me." He took him up into the Scotch pulpit before the open Bible. "Now," he said, "Stand there and drop your head in your hands over the Bible and begin to weep." He said, "That is the way our minister preached."

With a deathless conviction that breaks up the fountains of the deep and wets my face with tears, I shall continue to remember the throne of God and stand in the shadow of the cross and hold the Book to my heart and preach the glorious gospel of the Son of God and believe in its everlasting triumphs.

Paul's Last Longings

By PROF. A. T. ROBERTSON.

II. Timothy, 4:6-22.

A peculiar interest attaches to the last words of a loved one and of a great one even though not of one's own circle. We do not know how long Paul lived after writing II. Timothy, if he wrote it, as I think, in spite of differences in style. Paul may have lived some months after sending this great plea to Timothy, but we have no further words from this greatest of all preachers of Christ. He knows that death is near and these closing words are the very heart throbs of one who lived and loved to the uttermost. Paul is longing for the crown (6-8). Already the last drops of his own sacrificial life blood are falling. The time of his departure has come. He had seen it coming for a long time and he is not afraid. He is ready to go at the Master's call, for his work is now done. Paul's day is over. He has an old preacher's hopes and memories. His work is behind him, but his joy is before him. He has fought the good fight to the finish (perfection), he has run his course to the end, he has kept the faith to the last. The crown of righteousness awaits him, the crown that is righteousness, the Lord the righteous judge, will bestow it in the coming day when his Epiphany will reveal his glory. He will get his reward from the hands of the Captain himself. That will be enough for Paul.

But Paul longs also for fellowship (9-12), while he waits for Christ, for blessed human sympathy. He longs for Timothy to come and be at his side, for so many have deserted him. Demas had proved a slacker and a quitter in the time of need. Even Titus had to go. Luke alone of his old time friends is with Paul now. It is a dangerous thing now in Rome to be known as Paul's friend but Timothy is true and will not be afraid. Luke is loyal to the last and Timothy can pick up Mark on the way and bring him along. He flickered over at Perga, but he has learned his lesson and has won his spurs. He is now true as steel and can be counted on. It is a great thing to see a man make good after a first failure as Mark has done. But Timothy must hurry for the time is short.

Meanwhile Paul yearns for his winter cloak which he left with

Carpus in Troas, to keep him warm in the dark dungeon. He shudders at the prospect of a winter without that cloak. And his books, Timothy must bring along. Paul longs for his books with his own comments, especially for the valuable parchments, possibly portions of the septuagint. An old preacher is not entirely friendless if he has his books. They never desert him nor fail him. Least of all does the word of God fail one in the hour of trial. Paul misses his books. It is a pity to see a preacher have to sell his books. The rather he ought to have money with which to buy books.

Paul is concerned for the safety of Timothy (14-15). Paul has enemies in plenty now. Some of them will do harm to Timothy. In particular Paul warns him against Alexander the Coppersmith who had done Paul much hurt. There are men, and women, too, alas, who rejoice in doing evil to the servants of God. The preacher must learn how to stand his ground against evil doers at the cost of their enmity. Courage is a necessary part of the minister's equipment. He needs also prudence not to be foolhardy and rash, but he cannot afford to flinch in the hour of battle for Christ. Love for Timothy urged Paul to look out for the machinations of this wicked man. But Paul longs chiefly for Jesus (16-18). He has long wanted to depart and be with Christ. He was willing to stay on earth as long as there was work for him to do. He knows what the outcome of this trial will be. When he first came to Rome as a prisoner Nero apparently took no interest in the case and probably let it go by default. But now it is all different. Nero has charged the Christians with burning the city, his own mad crime. It is a capital crime now to be a Christian in Rome. His first charges against Paul fell through, probably the effort to connect Paul with the burning of Rome. Paul, though he has escaped the mouth of the lion, will not escape death. Nero will have him beheaded. Paul will enter the eternal Kingdom of the Lord Jesus Christ. His enemies can only kill him, they cannot really harm him. So Paul calmly awaits the end. The Lord Jesus stood by his side when all others deserted him. He will stand by him when the end comes. So the great preacher looks on death as his friend. Christ will give him power then as he has already done.

Paul has a farewell word of blessing to old friends whom he calls by name (19-22). In the last hour the old friends seem close and dear. Paul loved his friends. He recalls the sickness of Trophimus at Miletus among other details. The ever tender words of blessing for all, but his heart is in the hills. He looks away longingly for the coming of Jesus to take him home. It is possible that Timothy came before the end for the writer of Hebrews says that Timothy was set free. He came and was seized because of his love for Paul. But that mattered little to Timothy. It is good to think that Luke and Timothy were with him as he passed on to be with Jesus.

The Jewish Tabernacle and Its Typical Significance

By MISS GRACE SAXE.

The Tabernacle described in Exodus 25-31, was erected at Sinai by the Israelites when that nation was on the way from Egypt to Canaan.

This Tabernacle is the first house of worship ever erected and is the only building (except Solomon's Temple), ever erected which had God for the architect. God told exactly to the minutest particular how this building should be erected, the material to be used, the dimensions, the arrangement of furniture, everything. In Hebrews we learn why such great care had to be taken to make it exactly according to the pattern. This was to be more than a house of worship. It was to be a **type,** one of the greatest types in the Old Testament.

A type is a "divinely purposed illustration." It may be a person, an object, a cermony, but if it is a type, it is a divinely purposed illustration of some truth, a shadow of a reality.

The Tabernacle is a type in many ways, but in this lesson we shall look at it in only one way. We shall observe how it typifies or shadows for the **Person** and the **Work** of the Lord Jesus Christ.

But in preparation for that let us refresh our memory regarding some things about this structure as follows:

I. GOD'S REASON FOR WANTING THE TABERNACLE BUILT.

Why does God wish a Tabernacle to be built? For answer see Chapter 25:8. God ever wishes to dwell among His people, so He tells the Israelites, if they will build Him a tent or Tabernacle, He will come down and dwell among them. The purpose of this I believe is to prepare the human mind for the greater truth taught later—the Incarnation. In Exodus God came down and dwelt among men in a house made of wood and gold. Fifteen hundred years later He came again and dwelt among men for thirty-three and a half years, this time not in a house made of wood and gold, but in a house of flesh and bones, the body of the Lord Jesus Christ. Christ was God incarnate, "God with us." (See John 1:1, 14.) This first house, the Tabernacle, about which we are now to study, is just a foreshadowing, a type of Christ.

To many persons the Tabernacle seems simply a "Jewish antiquity

with no voice or meaning for us." But many thousands of God's children are finding in it a most wonderful type.

II. STRUCTURE OF TABERNACLE.

Before attempting to understand the symbolism, we must first become familiar with the building itself, the details of the structure.

Study the biblical description carefully together, with the following remarks until you are quite familiar with the dimensions, names and arrangement of the furniture, etc., etc.

DIMENSIONS—

Court—100 by 50 cubits. Gate—20 cubits. Tabernacle—30 by 10 by 10 cubits. H. P.=Holy Place—20 by 10 by 10 cubits. H. of H. =Holy of Holies—10 by 10 by 10 cubits.

FURNITURE—

1. Brazen Altar. 2. Laver. 3. Table of Shew-Bread. 4. Golden Candlestick. 5. Altar of Incense. 6. Ark of the Covenant.

III. COURT. EXODUS 26:9-19.

The tabernacle was surrounded by a court. This court was made by placing brass posts in the ground and stretching around them white linen curtains. Each post was capped with silver, the redemption money of the children of Israel. (See Exodus 27:17; 30:12-16; Numbers 3:44-51.) There was but one way of entering the court and that was by the gate, which was twenty cubits wide and hung with curtains in which appeared the colors blue, purple, scarlet and white (27:16). These are the colors which prevailed throughout the tabernacle. The court was 100 cubits long and 50 cubits wide (27:18). (A cubit is about 1½ feet.)

IV. THE BOARDS AND COVERINGS. EXODUS 26:1-30.

It was necessary that they have a building which could be easily taken down and easily set up, because in their long wilderness wanderings it was necessary to take it down and set it up many times. The Tabernacle was made of forty-eight boards, covered with gold, and dropped into sockets sunk into the sand. There were twenty of these boards on each side, and eight across the back (26:15-30). The building had no floor, but for the ceiling there was a marvelously wrought covering composed of ten curtains (26:1-6), embroidered with the figures of the cherubim, the heavenly creatures. This was stretched across the top, and came down almost to the ground on each side of the building. Above this curtain was a covering of white goats' hair (26:7-13); above that a covering of rams' skins, dyed red (26:14); and above that, to protect from weather, a covering of badgers' skin, hiding from view all inner beauty (26:14). Four coverings in all.

The Tabernacle was divided into two rooms. The smaller room, which was a complete cube of ten cubits each way, was called the Holy of Holies, the larger room was called the Holy Place. These two rooms were divided by a veil.

V. THE FURNITURE.

Six pieces of furniture demand our attention. In the Holy of Holies there was one piece; in the Holy Place there were three pieces, and in the court two pieces. The one in the Holy of Holies was called the Ark of the Covenant. This was a wooden box covered with gold, in which was kept the Law written on stone, a pot of the manna, and Aaron's rod which budded and blossomed. What we might call the "lid" of the box was the Mercy Seat, sometimes spoken of as a separate piece of furniture. At each end was the figure of a cherub, and between the figures the wonderful shekinah fire, token of the presence of God. So this piece might appropriately be called the Throne of God.

Just outside the veil stands the Altar of Incense, made of wood covered with gold; on the south side of the Holy Place the Candlestick made of solid gold, having seven lights; on the north side the Table of Shew-bread with the twelve loaves which became the food of the priests. The first piece on coming out of the Tabernacle is the Laver, which was for the cleansing of the priests; and the last piece is the Brazen Altar. Here at the Altar the sinning Israelite, not wishing to pay the penalty for sin (death), brought a substitute to die in his place, portraying the cross of Christ, where He died in our stead.

VI. SYMBOLISM OF TABERNACLE.

The general authority for the types of Exodus is found: (1) as to the **persons** and **events**, in I. Cor. 10:1-11; (2) as to the **tabernacle**, in Heb. 9:1-24. Having the assurance that in the tabernacle everything is typical, the details must of necessity be received as such.

Two warnings are necessary: "(1) Nothing may be dogmatically asserted to be a type without explicit New Testament authority, and, (2) all types not so authenticated must be recognized as having the authority of **analogy**, or spiritual **congruity**, merely." C. I. Scofield.

The Tabernacle is a type in several ways, but we shall consider it here in only one way, viz.: observing how it typifies the Person and the Work of the Lord Jesus Christ.

First as a Whole:

Taken as a whole, the Tabernacle typifies Christ's Person in this way. This tent was, in outward appearance, similar to those in which the Israelites dwelt. Of course, on the inside these tents could not compare with the beauty and grandeur and value of the Tabernacle; but they presented much the same exterior form. The sun beat down upon the Tabernacle as upon the other tents. The winds swept around the Tabernacle just as they did around the other tents. The Tabernacle passed through all the vicissitudes of weather and travel from Sinai to Canaan, as did the other tents; but the difference was that in the Tabernacle **God Himself** was dwelling, and in the other tents only human beings. So with the Person of Christ. He had a human body

like ours, presenting much the same external appearance as another man. The sun of adversity beat down upon Him just as mercilessly as upon any member of the human family. The winds of temptation swept around Him as they do around us. He passed through all the experiences of life from birth to death, as other men do. But the difference was that in Christ's body **God Himself** was dwelling, and in other bodies only human beings.

Second in Detail:

But not only does the Tabernacle, taken as a whole, typify the Person of Christ, but each article of furniture typifies some phase of Christ's work for man. In the New Testament we are told of many phases of Christ's work. In one place He is presented as our Substitute; in another as the One who cleanses and regenerates us. Again, He is shown to be the Bread of Life, and Light of the World, the Good Shepherd, the Vine, etc. There is no difficulty in understanding that He is able to be all these different things for us; yet many have never seen that these same phases of His work were foreshadowed in the Tabernacle furniture. But as we mediate upon each one, and its use, we see how clearly they set forth these different aspects of Christ's work. In the brazen altar we have Christ our Substitute; in the laver, Christ our Cleanser and Regenerator; in the candlestick, Christ our Light; in the table of shew-bread, Christ our Bread of Life; in the altar of incense, Christ our Intercessor; and in the mercy-seat, Christ our Propitiation.

This furniture is placed in the form of a cross. It is as though Christ, standing in person at the beginning of the New Testament, casts His shadow back fifteen hundred years into the book of Exodus, and indeed in every other book of the Old Testament if we but look for it.

Third, Order of Furniture:

Observe the magnificent typical lesson in the very order in which the furniture is arranged. At one extreme, in the Holy of Holies, we have the ark of the covenant—God's throne. At the other extreme is the brazen altar, which speaks of the cross of Christ. If we imagine ourselves standing at the ark of the covenant, we are surrounded by golden walls, above is the beautiful curtain with figures of the heavenly creatures, the ark of gold with the cherubim bending over the mercy seat, and above the mercy seat is manifested God's presence in the **Shekinah** fire. There is nothing here but light, and beauty, and love, and worship, and God's presence. But what a contrast when we stand at the brazen altar! Here there is nothing but suffering, and blood, and death, as the substitutes die in place of the sinners. Great as is the contrast between these two extremes, it is but a faint picture of the contrast between the two extremes which Christ experienced for us—His Father's throne in

glory and the cross of Calvary. First, He was up there with His Father, surrounded by the worshipping hosts of heaven, where there was naught but light, and beauty, and love, and worship, and His Father's presence. But He laid aside His glory, and stepped down from the throne, and came down, down, down, to the cross of Calvary, where nothing awaited Him but suffering, and blood, and death. And why? So that He might snatch us from the power of Satan, and take us back with Him to His home in glory, if only we will believe on Him, and let Him conduct us into His Father's presence. In Phil ii. 5-11 this journey which Christ made, from the throne to the cross and back again, is set forth in a very beautiful way. There are seven steps down (vv. 6-8) and seven steps up (vv. 9-11). Some one has beautifully said that all the way from the throne to the cross is marked by the footprints of love, and all the way back from the cross to the throne is sprinkled by the blood of atonement. It was love that brought Christ down, and it is the blood that takes us up.

In the Tabernacle we are taught by objects just what we are taught in the New Testament by words, as to our approach to God. If a guilty sinner, having broken God's law, and consequently come under condemnation of death, wishes to get to God, we are told the first step is to accept Christ as Substitute (Acts xvi. 31; John i. 29). There we have the brazen altar. But Christ can do more for us than save us from the penalty of sin. He can cleanse us from the power of sin, and give us a new life. So the next step is to take Christ as our Cleanser and Regenerator (John iii. 5—the laver). Then we must feed upon Christ (John vi. 35—table of shewbread). Next we must let Him be our Light and Guide (John viii.12—candlestick). And He is the One who intercedes for us, and through whom our prayers reach God (John xiv. 13, 14, and chapter xvii.—altar of incense). Notice that all these references are in John. The order of truth there presented exactly corresponds to that presented in the Tabernacle, and is not deviated from in any instance.

The Tabernacle speaks of Christ in many ways. Even its materials and colors speak of Him. The wood speaks of His humanity, the gold of His Divinity. There is white for purity, blue for promise or prophecy, purple for royalty, red for blood. Not a thread of black which would denote sin.

Mormonism—A National Menace

By MRS. LULU LOVELAND SHEPARD.

If you were to ask me wherein lies the power of the Mormon Church, I should answer unhesitatingly:

First, in its gigantic missionary propaganda, for it keeps in the field almost continuously four thousand emissaries—most of them young people just out of school and college. Those young people travel by twos; two young men, two young women. Sometimes they are delivering tracts; sometimes selling subscriptions to magazines, a subscription entitling them to a vote to go to college. This has been the Mormon Church's cheap way of having the general public put their young people through eastern schools of training. These missionaries travel without purse or scrip and must beg or earn their way. Thus the Mormon Church has the cheapest missionary system in the world. There is no expense in connection with it to the church except the missionary's expenses to his home after three years of service—if he has fulfilled a successful mission, that is, has made converts for the church.

Second, in its gigantic wealth. The Mormon Church is today the wealthiest church in this country commercially. They took Utah, a state of ulimited resources, and through their tithing system have built up a great financial machine. Every Mormon tithes. Yet there is never a collection taken in their churches; they send a collector to your doors and you must pay your tithes or you cannot enter the secret Mormon temple. With these tithes, which run into millions annually, the church has built itself up polygamously, financially, commercially and politically.

They have colonized all of Western United States and Canada. Today Canada is realizing that she has a growing menace to meet, similar to ours. They have bought up gigantic holdings of sugar cane lands in the Hawaiian Islands; cocoanut groves in the Samoan Islands; vast possessions in Mexico, Panama Zone, Cuba and down in Argentina, where they are fattening cattle for the European markets. They have gone into Australia and New Zealand; into the British Isles and the Scandanavian peninsula; into China and Japan and the islands of the Sea. Every Mormon is taught that God turned over to Joseph

Smith the keys to all the world and that eventually Mormonism will control from sea to sea.

The Mormon Church controls the sugar beet industry of this nation. The merger for the sugar beet trust was made in the Mormon prophet's office in Salt Lake City. The German converts to Mormonism taught the people of Utah how to grow sugar beets and today the Mormons own sugar beet factories in Utah, Idaho, Washington, Oregon, California, Colorado and Arizona.

Sugar took its first upward sweep when the war in Germany opened in 1914 and the rise in sugar prices was laid to the Kaiser; but Joseph F. Smith raised the price of beet sugar in August of 1914, four and one-half per cent. and thereby cleared nine million dollars for the church.

Recently the heads of the Mormon Church have been indicted for profiteering in sugar. It was found by the federal authorities that the church was manufacturing sugar for $9.50 per hundred and selling sugar at $23.00 to $25.000 per hundred. Some twenty counts were found against more than a dozen of these leaders who have been held under $10,000.00 bonds. We anxiously await the outcome of the indictment.

The church controls the "Inland Crystal Salt Company," of Utah, and thereby has a strong hold upon the salt industry of the nation. All the salt is obtained from the Great Salt Lake and the salt gardens along the south end of the lake are the great show places of the valley.

The church owns the largest department store in Salt Lake City, "Zion's Co-operative Mercantile Institution," with branches of this store in most of the towns of Utah and adjacent states.

The church conducts various factories and the President of the church, Heber J. Grant, is president of numerous banks, insurance companies, real estate agencies, newspapers and magazines; and is at the head of the dramatic trust, the music college, the Latter Day Saints University and various colleges and academies.

We may some day be able to throttle the Mormon church's gigantic power in political and religious affairs, but when I see their ramifications into all industries I am wondering how we will ever reach this line of their power.

The Mormon Church works in such a subtle and deceitful manner that they sometimes fool the very elect.

They give an organ recital every day at twelve o'clock except Sunday, and this is a bait used to get the tourist into the great Mormon tabernacle, so he may be fed upon Mormonism and its teachings. The tourist listens to the magnificent organ; he hears the pin drop and the whispering voice; and the average tourist goes out from the city to sing the praises of the Mormon people. Through the subtle

work of the speaker in the tabernacle, the tourist has been directed from the essential things to the superficial "pin-dropping episode."

But you ask, do they still teach polygamy? The Mormon Church has never given up polygamy. They teach that God was a polygamist; that he is a man of parts and passions; flesh and bones. They sing a song which runs:

"The God whom others worship
Is not the God for me,
He has no parts or body
And cannot hear or see."

They teach that at the wedding at Cana, Jesus married three women; Mary and Martha and the other Mary, whom He loved and that He lived to see His own children. Think of such sacrilege!

They teach that Jesus came through David and his plural wife Bathsheba; hence there would have been no Redeemer if there had been no polygamy.

They teach that Joseph Smith came through Jesus and one of His plural wives; hence there would have been no prophet Joseph Smith without polygamy.

Polygamy is repressed today but it is not suppressed, and the Mormons are leaving no stone unturned to create a sentiment for it. It is up to the Christian people of America to heal this national sore, a cancer which has been eating at the body politic. This nation will pay the price of its sin if this system is permitted to continue.

When will the Church of the living God in its united strength rise up against this growing menace?

Winning the Jews to Jesus

By REV. FRANK BERNARD SOLIN, M. A.

The thought of winning the Jews to Jesus does not seem even to be in the mind of the Church, as she plans for the Salvation of man, let alone fill it. The idea that special efforts, or any efforts at all, should be put forth to introduce the Jews to their Messiah, or bring Israel back to her King, seems to be altogether foreign and strange to the leaders of the Church. That the Hebrews need a Christ, a Redeemer, a Savior, seems to have almost, if not altogether, escaped the men of God, whom the Heavenly Father and the Blessed Christ have commissioned and entrusted to bring the glorious news of His Gospel to every creature.

There is some thought for the Hindoo, but the Hebrew is unthought of. There seems to be a necessity to bring the Japs to Jesus, but there seems to be no necessity to bring the Jews to Jesus. Koreans may well be placed on our prayer list, but on many prayer lists there is no room for the Judeans. We must search for many sheep, but there is little searching for or seeking after the Lost Sheep of the House of Israel. It may not, God grant that it may not, always be so. Just now any cursory observer can readily see that the Jews are not being won to Jesus, and, more to be regretted still, that little effort is being put forward by the Church of Christ to win them to Jesus.

The Church seems to be indifferent; she does not seem to care; she has let the Jews severely alone when she did not deal severely with them in some other way. It may be said that our interest in them is a sham; our treatment of them is a shame. And yet, just think what we owe them.

We speak of the past, you say—would to God it were only of the past that we speak. Would to God that the storms were all in the days gone by; that the separation, the sorrow, the suffering, the neglect, the indifference, shall we say even the hatred, were all in the past. Time has made but little change for Israel in her relations to her God and Savior, and time has not yet opened the eyes of the Church to the conditions and needs of Israel. In this is a very unhappy situation. The past has passed away, but the present is passing, also, and the Church does not seem to be much more interested now in winning

the Jews to Jesus than she has been since the days of the Dark Ages.

There is no Mass Movement of the Jews toward Christ because there is no Massed Effort to bring them to Christ. The individual Jew comes to Christ because there is, here and there, the individual upon whom God has placed this burden, and in whose heart there is a deeply planted interest in and love for the Jews. I say there is here and there the individual Christian who really has some concern and who really tries to win the Jews to Jesus. Failure in Jewish Missions, and failure in winning the Jews to Jesus may not be so much because of the hardness of the hearts of the Jews—that is undoubtedly a factor—but rather because of the closed hearts of the Christians. When the hearts of the Christians open to the Jew, it is more than likely that the heart of the Jews will open to Jesus. We are positive that the warm, loving heart of the Christian can change the chilly, icy, repellant heart of the unbelieving Jew if the two can only come together.

May it then be clearly understood that in the minds of some of us, there is the positive conviction that Jews may be won to Jesus, and that the Jews will be won to Jesus when the Church adequately prays and plans and provides for such a desirable end and such a much-wished-for result.

Now, then, if we can see that the failure to win has been a failure to try; and if now, by the grace of God, we will try to win, then, we may be ready to consider what are the difficulties in the way—what misunderstandings, if any, must be cleared away; and what are the methods which may best be used if we are really to win the Jews to Jesus.

I. WE MUST WIN THEM BY THE HAPPINESS OF OUR RELIGION.

All men long for peace, joy, hope and satisfaction. True religion must satisfy the soul. There must be the true idea of God, but there must also be the sure presence of God. Theories do not feed the hungry soul. Creeds do not quench the thirst of the weary pilgrims. Traditions do not give sight to the blind. Past glories do not light up the way of the man lost in the wilderness of awful doubt and darkness. The lost man needs a guiding Light and a safe and sure Way. Man, dead to taste, needs life, rather than so-called tested traditions or fine appearing, tasty theories. We need One who can give us life; life from Himself; the Life-Giver, He, Who is indeed the Life.

Now, does Christianity give this joy, this peace, this satisfaction, this happiness, this relation with the Divine, which man so much needs? And does it give these blessings in a degree which no other religion in the world claims or even pretends to give? Let the critic say what he will; let the investigator dig where he will; let the doubter go where he will; to the Church, where all is sacred and solemn, or to the simple Gospel Hall where everywhere there is noise and hallelujah; in all these places, where there is a firm faith and a consistent

hope in a Crucified Redeemer, in a Savior Who bore the sins of men, in the Christ of Calvary, whether it is manifested by the loud shout of the Mission worker, or in the quiet joy of a retired soul, there is the deep seated joy and peace which is found nowhere else but where Jesus is loved, revered and worshipped.

Christianity is a religion of joy, of peace, of glory. Here is found the man who prays with assurance that his prayer is heard. Here is found the woman who sings in joyful tones and harmony angelic because she is in tune with Heaven. Here is found the heart which trusts in a living and loving Savior, and who is rewarded in such a manner as only God can reward the souls of men. And this joy remaineth. In wealth and in poverty; in health and in sickness; in prosperity and in adversity; there is always the quiet peace and the transcendent joy of the trusting saint; a peace which never faileth, a joy beyond compare.

And this does not come merely because of an attitude of the soul or of the consecrated spirit of the surrendered heart. These may be found in other religions. Men in all religions have been ready to die for their faith, but have sought without finding. The tragedy and sorrow of all these failures come because of a misdirected search, or a misguided zeal, or because of mistaken advisors. But when we see search rewarded by the finding, and zeal rewarded by an obtainment; when sorrow is changed into song; when mourning is turned into gladness; when peace takes the place of the troubled heart; when hell is turned into a Heaven—then may we become definitely assured that we have found the source of the Summum Bonum, and this sum of all good is God.

The joy of the Christian is the unanswerable argument to all objectors, and this is the joy of David, of Abraham, of Isaiah, of Moses. The joy of the Christian is the joy of the fathers, and the modern, unbelieving Jew must be compelled to see that he does not have this joy and peace, this satisfaction of soul, which really were the possession of his fathers. His fathers' religion should give his fathers' experiences. If we lack their experience, we may question if we have their religion. Jesus brings joy. Say what we will, the Jew out of Christ does not have real joy because he does not have Jesus. We must win the Jews to Jesus, and we can win them to Jesus by the happiness of our religion. Our joy must be catching and convincing, and if we can go where they are and have this experience, they will catch it whether they will or not.

But the peace of the heart is but one evidence of the truth of the religion of Jesus. God does give peace and joy and happiness to the believer, but God also has given a message, a service, a word to be spoken, a work to be performed, as well. He saves us, but He saves us to serve. He is our Savior, but we must become saviors, too. We

have a peace, but we must pass it on. We are not to be stagnant pools, but flowing rivers. We are not to gather scum on the surface of our lives, but as flowing rivers we are to change the scum around us to the luxuriant growth of life on the banks of the years of our life. God not only gives us a torch to light our own pathway, but we are to light other pathways, and light other torches with the torch He has lighted for us. You catch the thought—we are saved, but we are saved to serve, and this we would expect from the great Creator of us all. "God so loved the world that He gave," and as His children, and as servants of the Cross, we must also love and serve the world and give. So then

II. WE MUST WIN THE JEWS TO JESUS BY THE HELPFULNESS OF OUR RELIGION.

We know that men can be won and men must be won to Jesus, and the Jews must be included in the term "men." When Jesus commanded us to "preach the Gospel to every creature," He meant the Jew, also, who is one of His creatures. And when He commanded us to "teach all Nations," He surely meant the Jewish Nation, also. And these Jews are to be won to Jesus and the world is to be won to Jesus, and the world is to be helped by this same Jesus and by the followers of Jesus; and this helpfulness from God to man is and must be an unanswerable argument for the claims of Jesus and the truth of Jesus. Whatever brings man to God must come from God. The cause and source of purity must lead to purity, and that which makes for purity must, of itself, be pure. Peaches do not grow on thorn bushes. Nor does the Devil's presence make a Heaven. Peaches come from peach trees, and God is the Cause of Heaven, whether we look at it as either a state or a place.

True religion must help men. It must help men to master self. It must help men to the highest ideals. It must help men in helping other men. Now, the question before us is, does Christianity do this, and does modern Judaism do this? Is there any comparison in the message, method or result of the activities of Christianity and modern Judaism, as we see it in this, our own day? Which brings men to a higher standard of morality? Which has led in every Reform of modern days? Which goes down to the slums of our large cities and to the waste places of the world and helps men find themselves and find God? Which sends their best men and women to Foreign Fields to teach all nations the Way of God, and to preach the Gospel of Peace to every creature? Which is the cause of cannibals becoming civilized, of the heathen becoming followers of Abraham's God, of those living in the dark finding the Light of the world? Which is the cause of the Jewish Bible being printed in all the languages of the world and scattered broadcast so that he that runs may read? In fact, which is other-worldly in its output and its outlook, in its plans and its aims, in the outflow of its inspiration as well as its intake? Which spends the

more time on its knees before the God of Abraham? I speak as a Jew. We cannot, we dare not refuse to see the facts before us. How can we deny them? The Christian Church is doing the work of God in the reclamation of man, in the redemption of man, in the salvation of man. As much as this world is getting better, it is getting better by the preaching of those who follow Christ, and Christ and His Gospel is drawing men back to God, and this God is the God of Abraham, Isaac and Jacob,—the God of our fathers.

Let us Jews not deceive ourselves. Modern Judaism has failed, and it has failed because it has left the path of the fathers. The power of God does not lie in any creed, or theory or platform. It lies in a Person, a Christ, in a Messiah, and the Messiah is the Lowly Nazarene, the Son of David, the Savior of men. God has had a work for our people to do, and still has a work for our people to finish. I glory in all the achievements of the Hebrews, but our fathers made history and we are making money. Our fathers were missionaries but we are merchants. God is interested, not in the making of money, but in the saving of men. The Jewish fathers brought men to God. In this, modern Judaism is an utter failure. This is not at all in the plan of the modern Jews. We think of ourselves, of Zion, of our own. We have no world outlook to save the heathen and bring them to God. Christianity does this. All nations are learning of God, but to our shame be it said they are learning of God not through God's chosen people; not through the agency of the Hebrew people, but through the consecration, the self-denial, the Divinely led services of the followers of the blessed Son of David, Who gave His life that men might live and know God. Christianity must appeal to us Jews by the work it does. It does the work of God. It does the work of God as no other people or religion does it. And it does this work because God is in it. By their fruits and by their works you must judge them, and thus you will know them. We must win the Jews to Jesus by the helpfulness of our religion. Then again,

III. WE MUST WIN THE JEWS TO JESUS BY THE HOPEFULNESS OF OUR RELIGION.

We wept at the foot of the Cross, but we sang again at the empty tomb. The sin of man brought despair, but the Son of God brought hope. Christianity is essentially optimistic. We have not a dead, but a living Christ. Faith looks back to the Cross, but sees ahead a crown. Our music is changed from the doleful minor of an inglorious past to the hallelujah major of a glorious future. The King will reign. He is to be King of kings, and Lord of lords. He will reign, and we will reign with Him.

We are to live again, and our loved ones are to live again, and we are to meet our loved ones again. Because He lives we shall live also. Death could not hold Him, and death will not be able to hold those

who are found in Him. We have a living hope, and the present, indwelling Savior gives us the hope of the future, conquering Savior. Our present victories lead us to the assurance of the future, final and eternal victory.

We accept the Christ, and the promises of the Christ. His words are helpful and hopeful. We have it all in the New Testament. If we reject the New Testament, we turn away from His consoling and comforting promises. Christianity is essentially a hopeful religion. We do not believe in fate. We believe in a Heavenly Father, in a kindly Providence, in a Living and Loving Savior. Christianity is the religion of hope. It brings joy now, but it points to joy ahead. Real Christianity knows nothing of pessimism, of discouragements, of despair. The real Christian has a song, "a song in the night." We have a quiet joy even in the presence of death. We look up even in the most apparent failure. "All things work together for good to them that love the Lord;" He will "supply all our needs;" "He careth for you;" all this is the experience of the Christian, and this we should have if we would witness correctly for Jesus. Christianity is a hopeful religion. It is the religion of Job, who knew he would live again, and see the Lord. It is the religion of David, who knew that though his child could not come back to him, yet he would go to his child in the other World. It is the faith of the fathers, and it is the faith of the Christian.

And the Jewish people must see that this hope is ours. We must win the Jews to Jesus by the hopefulness of our religion. But besides the happiness of Christianity, the helpfulness of Christianity, and the hopefulness of Christianity

IV. WE MUST WIN THE JEWS TO JESUS BY THE HOLINESS OF OUR RELIGION.

We must not forget that for many years the kind of Christianity the Jews saw in other lands was far from holy. The Christianity that they saw was a travesty on Christ. The Church in the dark ages did not impress the Jewish mind with any peculiar idea of a justice or holiness. Injustice and sinfulness characterized the disobedient Church in that day, and the Jews have only too many reasons for remembering this Apostasy. The Spanish Inquisition and the Russian Progroms, both visited on the Jews in the name of Christ, one under the Roman Catholic Church and the other under the Greek Catholic Church, were only too useful for Satan in giving the Jews a wrong conception of Jesus and His Gospel. You cannot win the Jews, or any other people, by outrage and murder; and we must remember that when the Jew thinks of Christianity, he thinks of this spurious Christianity—this hellish religion masking under the name of Christianity.

And the Protestants, also have not altogether shown the spirit of holiness, which alone can win men to the Holy One. We have not shown the Spirit of Christ to the Jew as we should. It will not do to

say that the Jew in former days began and invited this treatment by persecuting Christ and His followers. They have sinned and they have suffered. This gives you no excuse to retaliate on their children. The Jews of today are not guilty,—yet. Whether they will be, remains to be seen. But we must not imagine they will be and use reprisals before the act. In fact, we should not afterward. We are to return good for evil. So did our Master, and so must we do. We must win the Jews to Jesus by the wholeness of our religion. We should show that the New Testament teaches justice and holiness. Christ's teaching is perfect. He is the Great Teacher, and the best and truest sit at His feet. Christianity is pre-eminently just. It gives the rightful place to the poor, and also to the rich; to the woman and also to the man; to the child and also to the parent; to the man who was a slave and also to the man in power and authority. Men are fully just in that measure in which they fully follow Jesus.

And we should show that Christianity is holy. Purity finds its birth at the Cross. The impure cleanse their vileness away in the fountain opened for sin at the Cross. Men are kept pure as they live in the atmosphere and shadow of the Cross. And men are made pure by the example of our pure living, as this example brings them in their turn to the Cross of Christ, the only source of Divine purity and holiness. We must show that God is holy, and that we are brought into the presence of God by the Christ who said, "I am the way," and "No man cometh unto the Father but by Me."

Christianity has no other part with sin than a parting. And the Church must show to the Jew that holiness is the inheritance of the Saints in Christ, and then the devoted, consecrated, clean, holy life of the Christian will be the all-powerful and all-conquering influence that will bring the Jew to Jesus.

Now, then, all these gifts and graces are necessary to bring not only the Jew to Christ, but to bring any people to Christ. The blessings of Christ are the factors which, sinners seeing, will compel their attention to the Christ and later their attendance on the things of Christ. The happiness of Christianity, the helpfulness of Christianity, the hopefulness of Christianity and the holiness of Christianity happily show us the Divine origin of the faith of Christ. They are convincing and should lead to the acceptance of the Christ Who can give such happiness, such helpfulness, such hopefulness, such holiness. But, finally, as we approach the Jew

V. WE MUST WIN THEM BY THE REASONABLENESS OF OUR RELIGION.

The inner experience and the upward pull, leading to happiness, to hopefulness and to holiness, no doubt are evidences which may well be taken as a test of the true revelation and inspiration which comes from God. No less a convincing test is the Divine helpfulness which

makes for the outward reach to the uttermost parts of the earth, and to the most abandoned of men in the endeavor to bring them back and up to God, where they may enjoy this same inner light and have their heavenly aspirations satisfied. The inner experience and the outward service both speak of God. One works in and the other works out, but in both instances it must be clearly seen that it is God Who works, and none other on earth or in the sky could do this work.

But, however strong these arguments are, the inner light and the outward look, the experience of the soul and the service for other souls, sainthood on the one hand and service on the other; being more like God and doing more like God, in the approach to the Jew there is one more factor which must be pressed and stressed. To the Jew this last factor may have even more weight than any other. We must win the Jew to Jesus by the reasonableness, by the logic of our religion. Christianity is a sensible, reasonable, logical religion. It is rational and, to the Jew, National. It appeals to the intellect and it goes back to the fathers. No blind faith is necessary. There is no needless groping in the dark. Every part of our being is reached by the Gospel of our Christ. The heart is satisfied, the hand finds expression and the head is confined. The intellect rests contented, as well as does the emotion. Christianity makes an appeal to the reason, as well as to the emotion, and to the emotion as well as to the reason. Christianity satisfies the whole being, and this we must show to our Jewish friends.

"These things were not done in a corner," may well be emphasized. Nothing has been done in the darkness; there is no appeal to credulity. The demonstrations are always in the open and above-board. The appeal was to the Prophets, to the fulfilled Word, to the divine power of the Divine Son. There were the healings, the miracles of feeding, the stilled storm, the raised dead. "When the Messiah cometh, will He do any more miracles than this man doeth?" was asked by the Jews in the days of Jesus, and we may ask the same question today. Does Christianity do the work of God now? A Jew once said to me that though he was not a believer in Christ as the Son of God, yet he was forced to the conclusion, having studied the life of Christ, that if God were to come in the flesh, he could not fancy any life that God would live on earth any different than the life that Jesus lived. Jesus lived as God would live, were He on earth. This is an unbelieving Jew's testimony to the life of Jesus and to the reasonableness of His teaching. Examine that life, if you will. Examine His teachings, if you will. You are compelled to say, "Christ appeals to me and to my whole being as no one else ever did. He appeals to me even as God." The religion of Christ is rational. It appeals to the intellect.

But, it is also reasonable to the Jew, because it appeals to the fathers. Jesus bids us go back to the old paths. "Thus saith the Prophets" was His continual cry. "It is written." Always back to the

past. "As Moses lifted up the Serpent," "so must the Son of Man be lifted up." Speaking of the manna, He says, "I am the true Bread." Think of the Passover Lamb, and then note John's salutation of Him as "the Lamb of God that taketh away the sin of the world." To the unbelieving Jew He said that Moses wrote of Him; others He counsels to "search the Scriptures," and by this He meant the Jewish Old Testament, for the New Testament was not written then. To the discouraged ones on the way to Emmaus, He begins at Moses and the Prophets and opens to them the Scriptures, and shows them the things concerning Himself.

We must show the Jew that Christianity is the Jewish religion. The Jews wrote both Testaments; the Prophets and also the Apostles were Jews. The Jews were the first Priests, also the first Christian preachers. Jewish men were martyrs before Christ, and Jewish men were the first martyrs dying for and following Christ. The Jews gave our religion to the Gentiles, and Christianity is Jewish. In fact, Christianity is Judaism in full bloom. Do not confound Mosaism with Judaism, for the Jews had four hundred years of history before Moses. Neither fall into the error that Christianity is not Jewish merely because the great majority of its present adherents are Gentiles. The Jewish religion is a religion given by God and brought to men through the Jews. God inspired the Jews who wrote and he inspired the Jews to preach. It is Jewish because Abraham was a Jew, because Moses was a Jew, because Daniel was a Jew, because Isaiah was a Jew, because Paul and Peter were Jews, because Jesus was a Jew.

And it is one Jewish religion—not two religions, by different Jews —but the same religion inspired by one God through one Spirit in the name of one Messiah. Christ did not destroy Moses. He fulfilled the Old, or filled full, whichever term you prefer. He fulfilled—He was the End, "Christ is the End of the Law." "The Law was a schoolmaster to bring us to Christ," and He, filled it full. The old was a shadow. He brought the substance. The one was the outline, He filled in the details. The faint glimpses of the love of God, the power of the Spirit, the assurance of faith, the reality of Heaven, the forgiveness of the sinner, He made clearer and brought nearer. Christ fulfills and fills full.

The longing heart He satisfies. He dwells in us. The seeking soul He satisfies and shows us the Father. But when we know the Father, we understand Abraham, Moses, Isaiah and all the Prophets, as we come to know Him. He brings light to the Law. He explains the types and shadows, and He fills with significance the past. Christ is the key, opening up the old Jewish treasure storehouse. Christ is the way that leads to the Father. He is the Messiah of whom the fathers wrote and He it is for whom the fathers looked. Christ was the hope of the Jews of the past, and He is the only Savior of the Jews of the

present. The fathers looked for His coming. They wrote of Him. We looked for Him two thousand years ago. May we look for Him now. He came to Bethlehem. He will come to us, here and now, if we only look for Him with the open eye and the open heart. May our Jewish brethren indeed thus look to Him, and looking they will live.

Can we win the Jews to Jesus? The answer is, "Yes." But it is retorted "We haven't won them in the past." The answer is, "We have not tried." But again comes the dismal plaint, "How can we win the Jews to Jesus." The answer is, "Show our Jewish friends that Christianity is Divine, that it is from God, in the happiness derived from it, in the helpfulness eminating from it, in the hopefulness it creates, in the holiness of which it is the source and cause, and in the reasonableness of its position and of all of its claims." It looks up to the Father, and it looks back to the fathers. And while it does not forget Israel, it looks forward to our brothers of every race. It looks up to the Heavenly Father of us all; it looks out to the brothers of every color and race, and it looks back to the fathers of Israel. Christianity is the Jewish religion,—so said the men when Paul preached at Phillipi, "These men, being Jews, do exceedingly trouble our City and set forth customs which it is not lawful for us to receive to observe, being Romans." It is the Jewish religion; it came from the Jews; it was presented to the world by the Jews; and God grant that the Jews once more will see its happiness, helpfulness, hopefulness, holiness, and its Divine reasonableness—thus we will win the Jews to Jesus.

The American Home

By REV. GEORGE R. STUART, D. D.

I thank you for this cordial greeting. It mellows my heart as mellow as a June apple. I never have forgotten, I never will forget my associations here. The first thing I did here, when I came on the grounds, was to walk all over the place. I came to the cottage that used to be my cottage, and I wanted to go through it and look at all the rooms, and nurse memories of other days. I have a cottage now in the mountains of North Carolina, in an Assembly similar to this, and the name of that cottage is Winona. I have a launch out on the lake, and the name of that launch is Winona. And thus you will know that my heart is here with you, even though circumstances keep me elsewhere.

We are as a country in the midst of a great movement. We are in a changing mood, and the wise men and the wise women hardly know what next! When I want to see how the United States is going, what are the real vital issues, I always buy three periodicals—"Puck," "Life," and "Judge." I turn to the full-page cartoons, and there read the real life of my nation! If you will take the August number of "Life," and turn to the frontispiece, you will find a full-page color cartoon. It is a woman, dressed in man's clothes, and underneath are the words—a question—"What next?" We are on the threshold of a great change in American life. Our women are "coming into their own," as we say, into the very front rank of activity. Will they hold themselves, or will the sweep of the age carry them beyond God and the Bible? It is a time to stop, and a time to think.

When Paul discovered a beautiful island in the Mediterranean Sea, he determined to establish there the Church of Jesus Christ. He did so, and he left one of his converts in charge of it. He wrote him a letter, telling him what to do to promote this Christian civilization in that island. The letter reads something like this:

> Speak thou the things which become sound doctrine,
> That the aged men be sober, grave, temperate.

What a pity it is to find an old gray-haired fool, light and frivolous and drunken!

That they may be sound in faith.

What a pathetic thing is an old man, in doubt, skeptical; this world closing, and nothing in the next!

Sound in charity.

What a pity to see an old man betray a character unkind and quarrelsome! How sweet to find him growing mellow in the sunlight of his declining years, like a sweet, ripe apple, having learned by his own experiences to have sympathy and care for others. Sound in charity!

Sound in patience.

When you grow old, pains lay hold upon you. How sweet to see an old man patient in suffering. This is what Christianity does to the old man.

The aged women likewise, that they be in behavior as becometh holiness, not false accusers.

They are old and cannot get out much, and they are liable to talk a little.

Not given to much wine.

When our physical energies begin to fail, there is a little danger in taking a little bit too much!

Teachers of good things;
That they may teach the young women to be sober.

That word occurs here, at the head of every one of these admonitions. Probably they did a lot of drinking in that island.

Teach them to love their husbands.

Their own husbands!

To love their children,
To be discreet.

Ah! What a gem a discreet young married woman is!

To be chaste.

White as the driven snow!

To be keepers of the home, good, obedient to their own husbands.

Yes, that is here, and the reason is given here, too.

That the word of God be not blasphemed.

This is Woman's age. More literature has been written on Woman, her rights, her privileges, her powers, in daily paper, magazine, book, and various periodicals, in the past ten years, than in any other ten years of the world's history. More speeches have been made about Woman, from roster, pulpit, forum, legislative hall, in the past ten years than in any ten years since America was discovered. More laws have been passed by various legislative bodies in the United States on Woman, her rights and privileges, in the past ten years than in any ten years of the nation's legislative history. More changes have taken place in the mind of woman concerning herself, and more changes have taken place in the mind of man concerning woman in the past ten years than in any ten years of her history. And woman has, by the vote of the Tennessee Legislature in the past week, been brought into full citizenship in the United States, with all the functions of man, and we are calling upon women to do their best in this high position.

Now, I am not going to discuss female suffrage. Thinking that woman owns property, pays taxes, functions in business and profession, in everything which in times past was considered as belonging to man, is doing as she does, nobody could say she has not the right to vote. I am not going to question her intelligence to handle a vote. If you raise that question, you put her below the ignorant men, black and white, all through the United States, who are already handling the ballot. Woman has a good deal more sense than a lot of these fellows who are now voting, and as much as the best. She has intelligence enough to handle the ballot. And in many questions touching child life and the home, her vote would be most valuable. I grant you all that, and no radical suffragette would ask me to grant any more.

But, granting all that, I have come to this place to tell you that the biggest institution in America is the American Home, bigger than the Church, bigger than the State, bigger than the Nation. When the Home goes up, the Nation goes up, and when the Home goes down, the

Nation goes down. And that movement depends upon woman's movement. As woman is, so is the home, so is the nation.

God created man and woman for work. The highest judgment you can make on anything is to find the design of God in His Creation. You bring me three animals here I never saw before; one a fish, one a rabbit, and one a duck. You say, "George Stuart, there are three elements, air, land, water. Find the home of each of these animals." I pick up the fish and examine it. It looks like it has wings. I throw him up in the air, and he falls to the ground—can't fly! I put it on the ground. It don't get anywhere—like some of us preachers! I put him in the water, and he fairly shoots away. God made the fish for water. I take up the rabbit and throw him in the water—he can't swim; I throw him up in the air, but he can't fly. I put him on the ground, and he is gone, like a streak of greased lightning. God made the rabbit for the land. Then I pick up the duck and throw her in the air—she flies; I put her on the ground—she walks; I throw her in the water—she swims. So it is with woman—she will work anywhere.

But look here—we've got to study that duck a little more. I find that the duck is web-footed. I find that the duck has feathers. But I find that when I put the duck on the ground she doesn't get along very fast. She doesn't run like the rabbit. She doesn't even exactly walk—she waddles. I find that when I throw her up in the air, she doesn't fly as gracefully as some of the other birds—she flops. But when I put her in the water, she sails along with ease. God made the duck for water, after all.

Let us find woman's place in the same way—find her place by Creation. God made you for somewhere, and I want to know where. You will function highest where God made you strongest. God created the world in genders, male and female. I don't know why it is, but everything that lives is produced in genders: all fish, all birds, all beasts, and man—created in genders. And all the male in every creation is bigger and stronger than the female. What did He do that for? The male moose is bigger than the female moose. The male rabbit is bigger than the female rabbit. The male duck is bigger than the female duck. The male lion is bigger than the female. The male elephant is bigger than the female elephant. The male sparrow is bigger than the female, the male chicken is bigger than the female, the male turkey is bigger than the female. I saw a full-page picture in one of these magazines some time ago. It showed a hen, all dressed up in man's clothes carrying a can, and strutting along the road. The rooster stood at one side, and he said, "Uh-huh! That is what makes things so high these days." Meaning what? Why, that woman had left her job! Pity was, man could not take it!

But what did God make all the males bigger than the females for? I will tell you. God made man bigger than He did woman, and He

did it for a purpose. God made woman's frame lighter by many ounces than He made man's frame, of finer quality but not so heavy. God made woman from her head to her feet female. God made man from his head to his feet male. Woman's mind is a female mind, made for minutia, for the little tiny things, the careful, certain little things. Why, bless your life! just let your wife go off and leave the babies with you for an afternoon, and you'll think she has been gone six weeks when it hasn't been much more than an hour! The highest thing in a woman is instinct. You know there is a certain kind of dove that is used for carrying messages. They can be taken far away and turned loose, and they will fly straight back home. I had a friend in Washington who took two of these little doves, and put bands around their legs so he would know them, and he got on a train and took them very far away, then he turned them loose. They circled around a time or two, then took a straight course in the direction of Washington. A little later he had a letter from a friend in Washington, saying that one bird was home safe, but he guessed something must have happened to the other. Two days later he had another message, "Other one turned up this morning. Wonder why she was slow." God had put a home instinct in those birds, and they would go straight back home no matter how far distant. And when God gave woman a mind, He put an instinct there, an instinct that can be trusted. When a wife tells her husband, "I feel like there is something wrong about that person," you'd better be careful. Don't argue. She is right nine times out of ten. When she says anything of that kind, you'd better go slow, or she will get to say what she would rather say than anything else in the world: "I told you so."

God made woman smaller than man. Know why? God set up the world in two parts, the home and the farm. He made the woman for the home, and the man for the farm. When Adam and Eve were in the Garden of Eden, God put Adam to cultivating the garden. He did not make for him a chair so that he could sit in the shadow and take his ease. He was to cultivate the garden. And Eve was to take care of the home. She was out gadding about that day instead of looking after the home when she met the serpent and got into the difficulty that brought the curse. I have spent some time on the farm, and I know something of what that curse means—thorns and thistles. Thorns and thistles mean work for the farmer, and Adam found plenty of work.

The best woman in the world is the mother of a big family. The best man in the world is the man with plenty to do. The devil's workshop is the idle brain. When you find a woman with thirteen or fourteen or fifteen children, why, bless your life! Good citizen! If Mrs. Wesley had been contented with thirteen children, we would not have had John Wesley or Charles Wesley, or the Methodist Church! And

if old Mrs. Franklin had been satisfied with only sixteen, we would not have had Benjamin, or the Saturday Evening Post.

I say God made woman for the home. That is the reason her voice is different from man's. God made her voice for the cradle lullaby, and to sing around the home. God gave man a great big voice to "holler" at the cows and the horses. But a woman standing on a national platform and piping like a broken piccolo, is out of place. She may have everything else, but she doesn't have the voice. God did not expect her to do that job. Woman's hands are smaller than man's hands. God made her hands to tie those little ribbons, to button those little buttons, to put the little slippers on those children, to take care of this little fellow, to do all those beautiful little things. Man has big hands, made to do big things, working out on the farm, out among the horses. And woman's foot is smaller than man's foot. God made woman's foot to put on the floor, and on the carpet, on the rug, to tiptoe softly about when the baby is asleep, and rock the cradle, to take the most delicate step in the world! Thank God for Mother's voice. Thank God for Mother's hand. Thank God for Mother's foot. Mother's hand! Mother could tie up my sore toe. Did I ever go to father with his great big hands to tie up a sore toe? The woman's hands are for the home things. God made woman's foot for the house. Man has a great big foot, to walk out over the fields, so that nothing could trip him. Woman was made for her job. Man was made for his job. God made a man bigger than a woman and stronger.

God put all the fighting implements on the male. Why did He do that? Listen: the animals have four implements of warfare—claws, tusks, spurs, horns. All the long claws, long tusks, long spurs, long horns are found on the male. The spurs are to be found on the rooster and not on the hen. The long tusks are on the boar and not on the sow. The big horns are found on the bull and not on the cow. Look at the bull's horns, great big heavy ones, strong for the fight. The cow has the little crumpled horn, made to push the calf around with, and to give it the punishment when necessary. There is the instinct in every male to stand on the fighting line—long horns on the fighting-line, ready to do business. Do you know what makes a red bird so pretty—a male red bird—and the female red bird so ugly? All our females are prettier than we are—almost without exception, the female of our race is prettier than the male. But in bird life, the male bird is prettier than the female. Know what that is for? Let me show you a little picture, of a little brown-looking red bird, in the midst of the leaves, sitting upon her nest, keeping the little birdlings warm beneath her wing. Up on a higher limb is the cardinal, with his top-knot and gay red feathers. Listen to the hunter's horn. The hunter is coming. "Ah, gentlemen, take me, take me. Leave the little brown bird to protect the little ones, to keep the home." God put the

female in the home, the male on the fighting line. The female does the building. The hen builds her nest. Watch the little sparrows. It is the female who builds her nest. With the eagle it is the female. And the female mouse, the female squirrel, the female rabbit, the lioness —it is the female always that builds the nest. That is the mother instinct in them. And it is the woman who builds the home. Without mother there is no real home life. It is the woman who makes the home. She has the taste for it. Husband, you just let her move everything about anywhere she pleases. You just ask her where your things are, or hunt them. God gave her an instinct for the home. And I stand in my place here tonight and say that by nature God intended woman to function strongest in that citadel of the world, the Home, and whatever she may do, and whatever she may say, and wherever she may go—and she can do much wherever she may go, and she may go anywhere—God grant that the American Home, the citadel of our Nation, may never be lost. God made woman for the inner circle by divine precedent.

The world has been under three dispensations: God the Father, God the Son, and God the Holy Ghost. God the Father administered the world with five leaders: judges, generals, priests, prophets, kings. There is no record in the Bible where God ever put a woman in any one of the five places. "Hold on, sir," I hear one of you say, "Hold on there, George Stuart. How about Deborah?" How about Deborah? Why bless your life! God didn't put her there. Man was a failure, and whenever there is an emergency, when there is no man, woman has always had to take the place. (Just like some of you women have done when you married nothing but breeches!) When there is no man, then woman must always and does always meet the emergency, and there were emergencies in the Bible when women rose to the occasion. But God never did and never will put woman in any such position, because God made her, and all the elements in her, and intended her to function where He made her to function—in the home, taking care of the children, guarding the next generation, that greatest work of all the world.

But some of you say, "Brother Stuart, do you think then that every woman ought to marry?" Do you reckon I am that big a fool? If every man in America had a wife, hundreds of thousands of women of America would be without a man. There are not enough to go around. And thank God that some of them have sense enough not to take some of the things that come around, trying to pretend that they are real men! I have nothing to say about a woman who does not marry. I believe there are divine exceptions to great rules. Wherever great men or great women are, you may count on exceptions. It takes an exceptional man to do great things. It takes an exceptional man to be President of the United States! And there are great unmarried

women who are God Almighty's leaders in the battle of life, women who are specially sent to the race, sent to the world! But tonight I am talking about rules, not exceptions. The only female whose statue stands in the hall of fame is an unmarried woman—I do not forget that, and all honor to the memory of that great woman, who has accomplished more than we can fully realize. I do not say that every woman should marry, but I am talking about the divine precedent.

Jesus Christ, in the next dispensation, chose for the leading of the world, His twelve apostles. Why did He not select women? He didn't you know. He selected all men. "Well, I will tell you," says a friend over here. "He was influenced by the age in which He lived. At the time Christ was living here in the world, the whole world looked down on women." Well now, what do you think of that? He was not influenced by anything else. He went right through all the practices of those men and pointed to the right. I want to tell you that when my Lord Christ was influenced by custom, it was by the custom of the world beyond. Do not belittle my Lord. Jesus Christ selected men because He wanted men.

The next dispensation was administered by the Holy Ghost, and the Holy Ghost fell on men and women alike. But when He wanted a great public prophet, He wanted a man. There were many prophets in Israel in those days, but to whom was the message of Christ's Resurrection first given. To a woman. To whom did Jesus first appear? To Mary. That was a great hour, and woman had the understanding heart to perceive the truth and carry it on. We begin to talk about being as great as man! Why, woman has always been as great as man. When God made woman in the first place, and gave her the breath of life, He sprinkled her with liberty, but said unto her, "Stay in your place." By divine precedent and custom, God did not push her out. God made woman for the home, from the first divine intention. He gave man all the rough, big jobs, and He gave women all the delicate little jobs.

What is the biggest institution in the world? The Home. You take the home away, and all civilization is lost. So while God gave woman the little job, it was after all the biggest job—the care of the home and the family. God said to man, "Man, you go out and take care of the farm. You can't hurt anything there. Woman, you take care of the home, the most delicate task in the world." So the woman must look after the home, and it is a delicate job. One mistake may kill it. One mistake may destroy the whole family. The woman must take care of the child. It doesn't know what to do. Man can go out with the horses and cows, God gave them an instinct. If he gives them the wrong food, they won't eat it. He can't hurt anything there. And God said, "Woman, you take care of the child. I gave you the small and delicate task." Oh, that beautiful task! Mother, dress the child.

If you tighten one little band too much, you may ruin its life. It is a careful thing. Mother, dress the child. The man can go out and harness the horse. If he makes the belly-band too tight, the criter will just bust it, that is all. He can't hurt anything out there. Mother, Mother, you teach the child. Teach him God's Word. Teach him his first moral principles. Mother, here is the child at its impressionable age. Teach it, watch over it, start it out in the right direction. God gave Mothers the biggest job in the world. When she leaves the home for anything on God's earth, when she leaves the home for no matter what great principles of right, she is giving up some of that great power with which God has endowed her. God gave her the biggest job. I want to tell you, when a woman raises twelve babies, and they grow up, and go to the polls, she votes twelve times on the same day, and no one arrests her! I am not fighting the vote for our women, I am not fighting the vote. I just don't want her to lose sight of the main job, the biggest job in the whole world.

God made a woman to be a mother. It is a great thing to be the mother of the world. God never made man to be the mother of the world. That privilege is reserved for the woman.

The next biggest institution in the world is the table. Did you ever study the history of the table in the Bible? It is one of the great institutions of the world. Get the Book and read about it. I wish I had an hour to begin at Genesis and go clear through to Revelation and to show you what God has done with the table. When God made His great promise to Abraham, it was sealed at the altar—and on that altar were placed four of the best kinds of meats ever eaten in the world. There was never anything put on the altar except something to eat! When God promised to send a son to Abraham, that promise was made at the table. Joseph was sent down into Egypt, and he was put into prison, and his release came because of the table. You remember the story of the butler and the baker. And when Joseph's brethren went down into Egypt, it was because of the table—because of the emptiness of the table. And there they found Joseph, and Joseph made himself known to them at the table. And when the children of Israel left Egypt, they left from the table. And when the Children of Israel were in the wilderness, God made his protection and care known to them by the table, for He spread a table before them of manna, bread from heaven every morning. And when He was training them, making them into a strong, religionized, nationalized nation, he gave them four different institutions of feasts of the temple, that they might spread a table before the Lord their God. And there in the Tabernacle, made after His own pattern and plan, the table stood in the very center, and bread was placed upon it, and renewed each week. And when the Children of Israel were safely over Jordan, and in the Promised Land, there was a time of feasting. And there in Jerusalem, they had

their times for feasts. And when the feasts went down, the nation went down—and they were sent to Babylon. When Nehemiah was praying for deliverance, his opportunity for presenting the needs of his people came at the table, and he was allowed to go back and rebuild the city. And he went back to Jerusalem, and he rebuilt the walls, and they rebuilt the temple, and they established a feast. They re-established those feasts, and they kept them up. We read, at the time when Christ came, that they were still going to Jerusalem to the feasts. They had times of great feasts. And Christ's first miracle was a miracle at the table. At the time of the Temptation the first temptation was for bread. And Jesus said, "I am the bread of life." And many beautiful lessons of Jesus' teaching came from the table. Oh, a great institution is the table. There at Easter time, think of that table, the table in Emmaus. It was there that Christ made himself known to his sorrowing disciples, there at the table. There when the Apostolic Church was set up, they had a great doctrine of fellowship, of the breaking of bread, and of prayer. That was a church built after the Messianic pattern, and it was a church of Prayer, and a church of the breaking of bread and of fellowship. A great need, that fellowship. Let us put it back in the church to-day. But you can't have fellowship without eating. Certainly you can't eat without having fellowship. Perhaps now you smile, and think I have wandered far from my subject, but I am coming back to it now. God Almighty put the table in the home, and he permitted us to bring our families around it three times a day, and there we sit with our children, and we eat with our children, and we have fellowship with our children, and there the home-life is cemented. When the table goes, the home goes. Mother's doing club work, father eats at a restaurant, children get something to eat where they can. How many homes are there where the father and the mother and the children gather three times a day for eating and fellowship and where the blessing of the Lord is asked over the meal, and where the whole family gather morning and evening for the reading of God's Word, and for prayer and worship? Mother, that is what we need. Father, that is what we need. Mother, we want a home, and that is where you belong. God gives the table into woman's hands. And when we have a table, it is mother's table. Oh! My mother's table. My mother's tablecloth, so snowy and white, and my mother's china! And oh, my mother's cupboard! Oh, mother's pies, and mother's cakes! Mother's table and the happy times we had as we gathered around it! And when God made a mother, he gave her a table, built just a little bit above her heart, and the baby cries first for mother's table, and then for mother's heart. If God had intended the woman to share the burdens of men and the men to share the burdens of women equally, he would have divided the milk! The most sacred thing on God's earth is home and motherhood, and moth-

er's breast. God put mother in the citadel of the world, the home, the table and the fireside. But mother, mother, listen: God gave woman a stronger love, a stronger hope, a stronger faith. Do you know why God gave her a stronger love? That she might watch over the little one by day and by night, give it her very life if need be. What begets love? Suffering. Jesus Christ is our Captain. I am so glad He is called the Captain, and not the general. The general is up there on a hill in the shadow of a tree watching the progress of the battle, but the Captain is down there with the boys. And Jesus Christ is the Captain of our Salvation—and He is perfect in suffering. Ah, that is it, perfect in suffering! His wonderful love! And when a mother suffers, when God calls forth that little life, then if the child is ill her heart throbs as no other heart on earth can throb. Oh, the love of a mother! How she cares for the child, and how the child turns to her!

Let me talk about myself just a little bit. Do you know, Brother Dickey, the saddest thing I know about my home this summer? I have five children, and they were all home this summer, all the children, and all the grandchildren, little ones and bigger ones, all home this summer. I think I have the sweetest family on earth. There were twenty-one of us, all told, and there were nine babies, and I wanted them all. We had a great time this summer. We had a great play time, and sometimes we had a great bawl-time—then the mother had to come. Oh, a great thing, the love of a mother! But I was going to tell you the saddest thing. That was the way the children would kiss their mother, and then the way they would kiss me! I just loved the children—I was crazy about them. But it just broke my heart. They didn't seem to love me like they did their mother! Oh, they were fond of me, and they thought I was a great play-fellow. But, oh, the way they smiled at me and then the way they would smile at their mother! Did you ever hear of children loving their father just like they love their mother? Did you ever hear them talk about loving father's hands? Those big hands? If those little hands could talk, how many loving stories they could tell! There are no hands like them—mother's hands! And mother's heart—no heart like it! And mother's smile—there is no smile like it!

When I started out as a young preacher, I did not have anything hardly but my wife, and she did not have anything at all! And on my first circuit, things did not always go just right, and I was new to the work, and sometimes I would get blue. And I could be mighty blue when I got blue! And when I was getting a little blue, I remember how that wife of mine would say, "George, it will all come out right. Don't Worry. " Oh, woman's hopes! And woman's faith—faith in everything! Some years ago, about sixteen years ago, a woman wrote to me: "Dear Brother Stuart, my husband is drinking. What can I do?" And I wrote back. "Dear Sister stick to your husband." As long

as a woman sticks to her husband there is some hopes for him. And one day a husband, Brother Jones, wrote: "My wife is a dope fiend. What shall I do about it?" And the answer was immediately written: "Dear Brother, if your wife is a dope fiend, and if she destroys your ministry, it is necessary for you to separate. You must follow your work. God has called you to that." Then came the thought, "I can't send that message." Why? Here was the first man who ever wrote about his wife. What would I answer if it had been a woman writing about her husband? Not thinking what I was doing, I tore up that letter, and sat down and wrote another: "Dear Brother, that woman is your wife. If you forsake her, who on earth will love her or care for her? It is a hard problem, but take it to God. Don't leave your precious wife. Stick to her until your feet slip from under you and then stick to her slipping on the ground."

Oh, a mother's love, or a wife's love! Oh, a mother's faith, a wife's faith! Tell a girl her beau drinks, or gambles, or is no account—she has faith enough to believe that he will come out all right. She seems to go right up to him and say, "I am just going to stick to him." I have known girls to do that, and when they have married that no-account man, they have stuck, even though they have had to sell their pretty clothes, and have come down to poverity, and suffering. But when they have had faith enough to believe that he will come out all right, in most cases he has finally come out that way. Oh, the faith of a woman. It accomplishes miracles!

Take that story of the mother's love for the boy—that story that you have so often heard in so many different forms. That story of the boy who goes wrong, and drinks, just a little bit at first and then more. And how he comes home three or four times drunk, and the father tells him that he has disgraced him, and has disgraced his mother, and has disgraced the home, and that he better get off the premises. But the mother throws her arms around him, and calls him her darling, makes him feel that she loves him, that there is something worth going straight for. She says, "Mother knows you haven't done exactly right." (That is as far as she can go, no matter what he has done!) "Mother knows you haven't done exactly right, but Mother loves you and as long as Mother lives you have a home, and you are to come to it." And then what does Mother do? Oh, there is where Mother's dining room comes in! She makes those cakes, and those pies that he likes best. She helps him forget that other appetite that has been growing upon him. And she saves him.

Oh, a mother's love! Mother's love will save the world! Home, sweet Home!

Object Teaching In The Bible

By REV. CHARLES H. WOOLSTON, D. D.

The Bible is an oriental book and the orientals were a people who perceived through a wealth of symbols. Their mannerisms were symbolical, their whole writings radiant with symbolical teachings, so the Bible weaves into the cloth of truth this same system of appeal, hence the Bible is something to look at. The truth of the Bible is something to look at as well as to read. The oriental mind thus grasped the truth. The human mind everywhere follows the oriental program. The perfect art of religious teaching is not only to teach Bible truth, but to teach it by the Bible method. The Bible method is teaching by appealing to the eye. The Bible is a book of symbols, of pictures, sanctified narratives, glorified objects. Let's ramble through the chapters of the Bible and see truth. The Prophet Ezekiel was commanded to go out and set his face toward Jerusalem and there in the presence of the people hold aloft his sword and drop it to the ground and say, "a sword is also sharpened and verdant," meaning that war was soon to be upon them, and the sword was sharpened for the fray. God was against them and their sins were to be punished.

Jeremiah was an object teacher like his brother prophet Ezekiel, this was one of his object lessons. A potter marred the vessel and it was broken in his hands, and he said, "I will make another by the shattered pieces of this vessel." Jeremiah taught the truth that Israel should be broken to pieces and made over again.

Again Jeremiah, the object teacher took two baskets of figs and set them before the Lord in the temple. One basket contained good figs, the second basket bad figs. Jeremiah explained that the good figs were God's true people. He will keep them and save them. The bad figs, which are his faithless people, they shall be scattered over the earth.

Again this same object teaching prophet once took a girdle and hid it from sight and after a little it became mouldy and worthless, and bringing it out before the people he explained that the girdle hidden away represented the wandering people and his true people were like the girdle wrapped about his loins. And Jeremiah explained, "So shall we cleave to God as the girdle clings to the body."

Once more, this same object teaching prophet took a parchment and before the people wrote thereon the sins of the people, then he read it to them, then he rolled it up and bound a stone about it and cast it into the river, and said, "So shall Babylon be destroyed and pass away."

Again this same object teaching prophet once called the Rechabites to him and set before them ten pots of wine, which of course they refused to drink, and quoted the law of their order in defence of their act. The prophet then said, "So you will obey the earthly leaders, but will not obey your God."

Our Heavenly Father taught the world way back in its infancy by commanding them to look and use their eyes, so he set a rainbow in the skies and told them whenever they should look at it they were to be reminded of God's unbroken promise that He never would again destroy the world by water and even to the present day, He causes the thunder to roar and the lightnings to flash, and so calls us to look at his object lesson, the rainbow in the sky. A promise in colors an object lesson in the heavens.

God called Moses up into the mountain and while he was there gave him a pattern of the tabernacle that he was to build in the wilderness in the midst of the people. It consisted of flickering lights, colored draperies, gorgeous symbols. The mosaic ritual was an encyclopedia of object teaching. We have often been asked the question, whether in using these objects, the people can see Jesus in them and get the definite truth of salvation. Let me remind you that these objects which God ordained and commands to be used in the mosaic ritual, were all figures of the coming Messiah and shadows of the Cross. When Moses lifted up the serpent in the wilderness it was something more than the establishment of a desert hospital, for in John 3-14 Jesus says it was a figure of the Crucifixion.

Well says someone this is quite true of the Old Testament when civilization was a baby tumbling over the side of its cradle, but in the present time in the light of the tremendous advance the world has made in the art of communicating ideas, have we not got beyond the cradle method of the eye appeal? In answer to this question, I would say Bible methods and Bible truth never change for Jesus was prone to use this method as much as Moses, and he knew what his father's will was. He knew the human heart and knew that this was the best and most effective method of communicating his evangel. Eighty-two per cent of all that we ever learn in this world from the cradle to the grave we receive through the eye. Psychologists tell us that the eye perceives eighteen times more than the ear can hear. Dropping all technical terms this means the eye gate is eighteen times larger than the ear gate. Jesus knew this, of course, and the New Testament is a text book of object teaching.

Watch Jesus teach, pointing to the lily, perhaps in a little child's hand, he said, "Consider the lilies of the field." Noticing a dead bird, perhaps lifting it up in view He said, "Not one falleth to the ground without your Heavenly Father knowing it." Stopping before the yellow harvest field and noticing the men working diligently and others applying for such work, He tells them, "The harvest fields of truth are ready waiting for the harvester." At Jacob's well he talks about the water in the well and comparing it with the Heavenly water, which if we once drink we thirst again no more. Pointing to the mustard bush, he reminds them of the minute seed from which it sprang and gives them encouragement for small faith. Someone said to me one day, when by a piece of scarlet cloth I tried to teach him a truth about the atonement, that it seemed to him that it was belittling the big things of Heaven by comparing them to the little things of earth. My answer was that the mission of Jesus was to make plain the great varieties of Heaven in earthly terms. For when he was here among men the two great ordinances that he left in his Church, baptism and communion, were both object lessons in which water, bread and wine were the objects used. All of these symbols of mighty heavenly truths; the bread for his holy and wounded body and wine for his precious shed blood. Here we note that the most holy things in the realm of holiness His Body, His Blood, were compared to the two commonest things among men, bread and wine. It was the Master's method. Make it yours. So I close where I began, preach Bible truth by Bible methods. That is proclaiming the holy counsel of God.

Tragic Story of Turkish Slaughter

By REV. ISAAC M. YONAN.

"I am crushed with the sense of responsibility to stand before this assembly. I represent my people, and I think probably the life of my people depends upon my representation of that subject today.

"We have one and one-half million martyrs in heaven. They have one cry, and their cry at the mercy seat is, 'How long, O Lord! Wilt Thou not avenge our blood from the hand of the Turk? And about a million and a half of that ragged remnant who are half starved are crying, 'When will the American sense of justice feel our woes and save us?' We will continue that cry until justice is done.

"I beg you to be a judge and a jury this afternoon. I will present a case. I represent two little nations in Turkey. Myself, I am an Assyrian, but I represent the Armenians as well. They are our comrades in suffering. We are one. For ages we have been battling. We have suffered for one cause against one common enemy.

"First of all, remember this, that we are the oldest Christian nation on earth. Long, long before your forefathers heard of Christianity and when they were heathen in the woods of Europe, my forefathers were Christians and they gave Christianity to you. For thirteen hundred years we have been fighting the battle of Christianity with Mohammedanism. Mohammedanism and Christianity are the two greatest rival religions fighting for supremacy today and they have been fighting for the last 1,300 years, and they will continue to fight. We have fought the religious battles of Christianity, the small Christian element living in Turkey and Persia for 1,300 years.

TURK A HUMAN HYENA.

"For 600 years we have been fighting under the Turk. My friend gave a little definition of the Turk. My knowledge of English is too inferior to be able to give you adjectives to define the Turk. I would challenge any American who could define a Turk. He is the human hyena. Why, the best of the Turk is the Constantinople Turk, and he can take a babe by the hairs of his head and decapitate him with his Damascus dagger with a smile.

"For 600 years that brute has been our master. The people blame us sometimes when they see certain weaknesses in our character. I

would challenge any civilized nation for one century to be ruled by the Turk and not lose their identity, their religion, their character and whatever is best in man.

"For 600 years the Turk has had one program, and that program has been to annihilate us or to Mohammedanize us, and I am proud to say that the Turk has not been able to Mohammedanize us. (Applause.) Until we finish he will not be able to Mohammedanize us. He has been able to exterminate us, it is true. We have been flailed alive, we have been burned at the stake, we have been crucified.

HOW TURKS HAVE SLAUGHTERED.

"Calvary is not the story of 2,000 years ago. It has been repeated a thousand times in Turkey. He has killed our babes, he has taken captive our daughters, he has killed our saints. It is all true, but he has not been able to kill our faith (applause), and he will never be able to kill it.

"Now, when this war began we gave ourselves to the Allies. The Allies made extravagant promises to us. We refused an offer of the Turk and the Germans, believing that the time had come that we will be free from the Turk and that we would put ourselves with the Allies and make the supreme sacrifice to get liberty. We were promised our liberty by the Allies.

"Well, we did our part in this war. I think we have done 95 per cent more than you have done to win this war. We have done 50 per cent more than the British have done, and I think 30 per cent more than the French, comparatively. We have given 400,000 young men to fight the battles of the Allies out of three million people. These young men never surrendered upon any battlefield (applause), never retreated. They were the vanguards of the Russian hosts that marched in mid-winter against Erzerum and took it. Among the prisoners of war in Turkey you can find British, Russian, French, but you can never find one single Armenian or Assyrian Christian. Why? Because our people never believe in surrendering to the Turk. They would rather die.

WHEN RUSSIA COLLAPSED.

"Russia, upon whom we had depended for our safety, collapsed and retreated, left a thousand mile front vacant without any consideration of our existence. They had urged us to fight. We had given our best to the Russian army. They had promised us protection to the end, but the time came when the Russian bolsheviki left those little nations alone in Turkey and Persia and retreated.

"What did we do? Imagine a million or two million people and millions and millions of Turks, Kurds and Persian Mohammedans thirsty for our blood. What did we do? Did we think of surrendering? No. God forbid. We never fled. No. We determined we would stand where we were and fight to the last. We organized our little armies in every section to hold the front. I was sent as a delegate to the

Allied staff in Tiflis to consider the situation, and the Allies' staff made promises to us, solemn promises, that if we only could hold that front and check the onrush of the Turks to the Caucasus for six weeks they would come to our rescue.

TRIBUTE TO REV. W. A. SHEDD.

"We organized our armies. Fourteen-year-old boys were enlisted. My own son was fourteen. He took a rifle and went to fight. I may mention right here that the brain and life of our movement was one single American whom we considered the greatest American born, the Rev. W. A. Shedd, American vice-consul and missionary, and we owe our life, those of us who have escaped, to the man who died himself a martyr for the salvation of those peoples struggling against the Turk.

"We organized our little army. We began fighting. We had about 12,000 rifles, a little ammunition. We did all we could to get ammunition and food supply from the retreating Russians. The Turks came, the Kurds came, the Persians came. We fought, one against twenty, defending our homes, our daughters, life and the cause of the Allied people.

"After six weeks we never heard from our Allies. We fought six months. We never heard of our Allies. We fought seven months, and no word from our Allies. Our ammunition gone, people were already starving. The Turks hemmed us in.

ARE FORCED TO RETREAT.

"In the seventh month of the seige one morning we saw a British airplane coming. What a joy! Salvation has come in the nick of time. Captain Pennington came from Mesopotamia and he was with us twelve hours. He told us the British were very sorry they could not come to our rescue. We must make out the best we could for our salvation. The next morning as the sun was rising he got in his plane and flew away. We looked and looked until he faded away into the sky. The last faint hope was gone and we all prepared ourselves for slaughter. The Turks renewed their attack, took a mountain top overlooking our position. There was a terrible panic, women weeping, and oh, those daughters of ours. How they trembled when they heard the Turk was coming, because he is the enemy of womankind. There was a panic unspeakable. The Turk came within three miles of us, and then at midnight, in the presence of Dr. Shedd, our noble martyr, we had a war council and some thought of surrendering, but the majority said, 'We will never surrender.'

TRAGIC FLIGHT IS BEGUN.

"Then we determined to attempt a flight. At midnight on July 29, 1918, after an eight months' siege, we attempted a retreat. Eighty thousand people marched away, carrying their children upon their backs to save them from slaughter. We marched and marched and marched, no rest for us, the Turk pursuing. Over 10,000 were taken

captive in the first day and slaughtered. The rest of us, for seven days, almost, marched without sleep or rest. Those poor women! What a sight they were! Oh, my God! What my ears heard those days and what my eyes saw. Women carrying one child upon the back and one in the arms, barefooted, fleeing from the Turk who was coming.

"Dr Shedd was with us to the very end. That noble man stood by us.

"After seven days' march he collapsed and in 23 hours died from an attack of cholera. He was buried.

"We marched on, no food, no water, in constant danger of attack by the Turk and by disease. These 80,000 marched, dropping on the right and on the left and dying. The mothers carried those children as long as they could. They came to the last awful moment. They had to leave one child at a time. The mother took the child and put him under a rock, gave him a last look and marched on with the other child. Again the time came when she was exhausted, could not carry the other child. She left him also on the roadside. That road was strewn with the bodies of children who cried themselves to death. What a terrible sight it was. Thirst, worse than hunger, marching through a country that had no water. We would see women lying upon their backs exhausted, having lost the power of speech, just pointing with their finger for a drop of water.

REMNANT OF PEOPLE LEFT.

"Until we got to the British it took us 25 days. During that march we left behind 26,000 people. No one was buried. Then when the British compelled us we marched 22 days more to get to the base of supplies, and when we got there, to Bagdad, a 70-mile march, there were only 43,000 there. The rest had fallen, and that long distance from the Caspian Sea down to the Persian Gulf is strewn with the skulls of our saints. That is our Calvary.

"Now let me finish. What have we suffered in this war? What have we lost? Let us compare our losses. We have lost every material we had. Can you imagine that out of that three million people in Turkey and Persia not one has a home? This is an awful fact. There is not a house standing, not a village, not a church, not a school. When we consider life, almost two-thirds of those nations have been slaughtered.

WOMEN ARE STILL PRISONERS

"The worst of it is a hundred thousand of our precious daughters are in the hands of the Turk today. They were put to auction and sold for $4 apiece. For two years the Turk has been conquered, but our daughters still remain in his hell. Is there justice in the world? Is this the sense of justice of our Allied nations? The paintings of France have been returned, but our daughters still are in a Turkish hell.

"We are exiled today. How long shall our people perish in the wilderness? When we ask for our orphans and for our hungry people, people jeer at us. Why, my friends, we don't beg. If you consider that beggary, for God's sake let us die and finish. Give us a chance to live our own life. We can prove to the world that we are worthy to live. For ages we have fought and stood for our convictions.

"I put this case before you. I want you to give a verdict. Shall we be annihilated? The Turkish sword has taken half of us, and the sword of hunger is threatening that little remnant. Shall it perish by hunger and the Turk be jubilant that he accomplished his purpose of the ages? Why, my faith is this: As long as there is an American living my people will not perish. I believe in your sense of justice. I believe your chivalry is not dead, but is a living reality. I believe you have a conscience. You are the most unselfish people on earth. Therefore we come to you and appeal to you in behalf of our people. We still believe in your sense of justice and that you will do the right thing by us in the end. I thank you.

The Battlements of the House

By REV. BOB JONES

Text, Deuteronomy 22:8

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence.

To appreciate this text, we must get into mind the oriental home, with its flat top. And God says, through His servant in the Old Testament, that if you build a house with a flat roof, and no battlement around that roof, then you are to blame if anyone falls from that roof —the blood is upon your house.

We hear a great deal of this talk about personal liberty. For the last few years, during the prohibition fight especially, there was a great deal of talk about personal liberty. We heard it down south, you heard it up north, everywhere there was much talk about the interference with personal liberty. People talked about personal liberty without stopping to realize that sometimes what they called personal liberty meant license. Suppose I were to go down the streets of your town in the time of "flu," and stop to talk to you, and cough right in your face? I would be exercising my personal liberty—it was my cough, and my flu! But as long as anybody else lives in the community, no one has any right to cough in anyone's face. We have no right to injure any human being. "Personal liberty" has no liberty and no right to have liberty that will lead to the point of injuring somebody else.

And second, God has a will about the kind of a house you build, and the kind of material out of which you build your home. God has a will about how much you pay for your home, what you pay for the carpet on your floor, everything—the kind of clothes you wear, how much you pay for a suit, how you dress, whether modestly or immodestly, about the hat on your head. I never believe God wanted anyone to put a fifty-dollar hat on a ten-cent head! God holds man to account on the Day of Judgment for the material out of which he builds his home.

We find in the Bible four purposes for which the housetop is used. In the first place, it was a place of service. Rahab had stalks of flax on the roof. It was a place of service, as every home ought to be, especially a Christian home. Everybody should have a job around the house, even father! Down in my home a year ago, last fall, at "flu" time, I had a time of keeping house by myself. We all had flu, but they "out-Flued" me, and I got up first. It was one miserable wretched, agonizing week that I kept house. And I decided then and there that if I had my way, I would pass a law in America compelling every man to keep house one week out of every year. Oh, the sympathy it would give them! The home should be a place of service. And you young folks—listen to me! There is just as much religion in helping your mother at home as in going to Christian Endeavor, or B. Y. P. U., or Epworth League, or any of your other meetings. I tell you, it is so! If any of you fellows here today are in love with one of these sweet little girls who has never been taught what housework is, and is always ready to go off and leave her mother to do all the work, and one day she tells you that there can be nothing between you, that you must just be friends,—you just wait! Don't go and jump in the river! When she marries your rival, you write that man a letter of condolence, and pray for him. He needs it! There was a time when we thought it was all right, if we had a little money, to grow up in idleness. But all that has been proved an illusion, in the last few years. The world wont excuse any man who sits down and does nothing! And Jesus gave a challenge to the world long ago, a challenge of service: "My father worketh hitherto, and I work." You can't over-emphasize work, if you put work in the proper place. We are not saved by works, but by Christ, but we are saved for work, and if a man is not willing to work for God, it is a pretty good proof that he has not been saved by Him, and if he is not willing to work for Jesus Christ, it is a sign that he doesn't know Jesus Christ. When I get to heaven, one thing for which I want to thank my father is, that He put me to work. In his eyes, it was a sin to sit down and fold your hands and do nothing. When I get to Heaven, I am going to say, "Father, I used to think I had a hard time, but now I thank you. You put me to work." There is no doubt about it, the housetop was a place of service.

Another thing, it was a place of refuge. All of the battlefields of the world are not in Europe. There are thousands of them in supposedly Christian homes in America, where children grow up who know what it means to see fussing and nagging going on around them. There are women who call themselves Christians, and men who claim to know Jesus Christ who do not know how to keep peace at home. Home should be a retreat in time of battle. The world is one great terrible battlefield. There is a constant fight between the world, the

flesh, and the devil. The struggle is going on in the business world, in the political world, everywhere. If we cannot preserve one place in this world to go to, to get a little rest from the battles of life, I don't know what is going to happen. The most attractive place ought to be home. We want to rest; we need to rest; we long to rest. Sometimes I have to spend night after night on the train. It is so refreshing to find one little place where I can go home, and sit down and prop my feet up. A man can't rest without a place to prop his feet. If I had my way I would have a propping rail in the corner of every room. Most propping rails are too low, not high enough; they should be a little higher than the head if they are to be really comfortable. And home is the place where I can prop my feet up, brag on myself as much as I please, and all of them look like they believe it. You had better put up with some boasting and keep a little peace at home. When your men come home to a Christian home, if the love of Jesus Christ is there, they will find it a shelter from the troubles of the day. If there be one sacred spot in this world, where for a little space one can forget the terrific struggle, it is in a Christian home. If we do not get some rest in our homes from the battles and struggles of life, I do not know what this world is going to do. If you have had some trouble in the home today, when the husband comes home at night, look pleasant. Do not tell him that Sally was sick, and the baby fell and got hurt, and nothing went right today, the ice man came at the wrong time, the milk man did not stop, the groceries had not been delivered, and I have a headache. Try a smile. It may go a little hard, but no man has any patience with a grumbling man, and neither does a man have any patience with a grumbling woman. I remember a story about a man who said, that nothing was right in the world, absolutely nothing. "See," he said, "That great big pumpkin on that little vine, and the little acorn on that great big oak. You talk about an all-wise God in a universe like this. If I had made things I would have put that pumpkin on the oak and that acorn on the vine. Things ought to be in proportion. Everything in this world is out of proportion absolutely." About that time, an acorn fell and hit him on the head. "O," he said, "Suppose I had put a pumpkin up there!" Do you know, if you and I spend our time fussing, nagging, grumbling, trouble will follow, and the trouble will be with us and with nobody else. If things go wrong at home, look close. Most likely you can trace the thing to yourself. And home should be a place of refuge.

Another thing about a house top, it was a place of recreation. David was on the house top when temptation came to him, and he was taken with a woman's face. I have imagined David looking across and seeing that woman, and have wondered if that woman did not have something to do about it. His first impulse was to turn his back, then to look again, and the Devil said, "Yes, look." And David looked

again, and the sin of lust tainted his soul. What a wonderful story it would have been if David had forever turned his back upon that sin. No man is responsible for going to hell; what God will hold him accountable for is the first step. The house top was the place of recreation, and every home ought to be the happiest place in the wide, wide world. I have heard about mothers who call themselves Christian women who are eternally trying to suppress the beautiful, happy spirit of childhood, who are constantly, everlastingly, saying, "Don't! Don't! Don't! Don't!" You have heard the story of the little girl who said her name was Mamie Don't. My own mother has been in heaven since I was fourteen years old. I could not respect the memory of her today if she had spent her time when I was a baby in beating me over the head, but she was not that kind. Don't you children misunderstand me; I want you to get everything that's coming to you, but I want them to hit you in the right place and not over the head. Let the children have a good time. I'm not talking about questionable good times. There should not be one single thing in your home to give your children a good time that is degrading. Teach the children that they do not have to have the sordid things, and the pleasures that lead away from God. Let the children have a good time in the home, and they won't want such things. Fathers, get down on your knees, and let your little boys ride your backs. Don't buck and throw them, either! You be a nice, bright, cheerful, happy father. Let the little fellow have a good time. Bring happiness and sunshine to the home. Because we have to keep Christianity in the home if anywhere. When we lose it from the home, we lose it from the world. As long as we keep it in the home, there is hope for the world.

The housetop was a retreat in time of battle, a place of service, a place of recreation, and also a place of prayer. Peter was on the housetop praying, when he had that vision. One time I was in the city of Louisville, waiting for a train. It was late, and my little boy was with me, and I had about walked his legs off, waiting for that train, for if I had let him sit down, he would have gone to sleep. After a while I did something that no gentleman should ever do. I am sorry I did it. I walked up to the iron bars, and spat through the bars. I am sorry I did it. I turned around, and there was my little boy, with his face up against the bars. "What are you doing?" "Spitting." "You are! Why?" "I saw you spit." I took off my hat, and looked up to the roof that is beyond the shining stars, to the throne of God. "Oh, God, is this boy going to copy my life? Let my life be right. Let my relation to God be what it ought to be." I never can understand how a father or mother can go through this world without asking God to help. You and I, living in the world today, are facing the most terrific problems ever faced. The standards are being pulled down. You and I are facing the problem of how far to go and where to stop. Some

men think they have sense enough to rear children without first asking God to help. The man who thinks he has wisdom and ability enough to rear children without calling on the infinite God for help is a consummate fool! We need the help of God, every day, and the family altar is one of the best ways of keeping in touch with Him. How many of you have family prayer in your home? How many will erect a family altar? How many will begin at once, today? A great mass of men are today facing the problem of rearing sons and daughters without calling on God to help. And the home should be a place of prayer.

I am going to suggest to you today some battlements for your roof, on the north side, and on the south side, and on the east side, and on the west side. I am going to suggest to you four things, which, if you will put up around your home, you will save the family. That may sound mechanical. You might suggest another kind of thing. But I want to be mechanical, and I want to speak today to the average man.

The first thing, then, is reverence for the Bible. It is not far from the road to hell, for any boy or girl, when they cease to reverence the Bible. Are we going to have, in our homes, the spirit of reverence, or the spirit of worldliness and pleasure? Right on the heels of this terrible and bloody war, when the hearts of men are crying to God, there has come an irreverent spirit creeping into the hearts of this people. Now, I think I have as good a sense of humor as anybody. It is often hard for me not to smile, even on the most solemn occasions. I have stood up to preach many a time, and looked out on the crowd, and I have seen expressions on the faces of the people that made me smile. I wonder sometimes how anyone can look at some people without laughing! But there is one thing I will never do again, and that is, to tell a joke about a passage of Scripture. The Bible is God's Holy Book. The young folks of this country joke about the most sacred and holy things, and we are in danger, for they will grow up to manhood and womanhood with no respect for sacred and holy things. In the old times, a home picture looked like this: there was a table, a chair, a lamp, and a Bible; and the mother would come in after the evening's work was done, and take off her apron, wipe her spectacles, take up the Book, and start to read. It is true, you can go to hell with a little reverence for the Bible, though you might have a hard time doing it; but when you lose reverence for this sacred truth of God, the road to hell is greatly shortened.

Then let me suggest that you put up over here on this side, consistent Christian living. It is hard to be consistent. It is lots easier to preach it than to live it. I know, for I have been trying both. Most anybody can preach it, but being consistent every day is a different matter. Consistent! On prayer-meeting night, for instance—in the average town in America prayer-meeting night is Wednesday night—

when the young folks, on prayer-meeting night, as the hour comes for the service, hear the church-bells ring, if the father and mother are in the movies on that prayer-meeting night while the pastor pours out his soul over their empty pews in the house of God, can you be surprised if their children grow up to say that, as far as they are concerned, Christianity is a great big joke? Some men and women need to go down on their knees in the presence of their children, and ask the children to forgive them for not living a consistent life.

Now on this other side I would build—I have mentioned it once before—the family altar. There is not a man here so busy that he could not have time to have family prayer, either in the morning or at night. Gather the family around the fireside, or at the table, read God's Word, have prayer with your family. The family altar makes a strong battlement.

Now the last thing, and let me say, it is an important thing, is family discipline. I was talking to a modern school teacher the other day, and she was a Sunday School teacher also, and we were discussing this point of family discipline. I said that the children needed whipping. "Oh, no!" she said, "To take a switch and hit their tender little bodies! How cruel! Let the beautiful little flowers bloom and bloom and bloom, until the sweet aroma of their darling little lives just floats out on the air!" But suppose there is no aroma to float! Family discipline—that is what is needed. I am talking to some folks here today, some who are older than I, who may be said to belong to the old regime, and who know how I was reared. My father had an old shot-gun, and for that shot-gun he had an old ram-rod. You know what I am talking about. He used it to punch the wad down the barrel of the gun. But it had another use also. It was the most wonderful rod in the world. It was a remedy for laziness—that disease that so often attacks children and grown-ups too. My father had a good remedy for it. What was it? That ram-rod. My father had no scientific teaching, but that ram-rod would cure any case of laziness. "The children do not want to go to Sunday School? Well, don't make them go. Let them do what they please to do. Do not check them!" Do you know what my father would have said, if he had been told that the children did not want to go to Sunday School? There is need today of some of that old-time ram-rod method to make the children do what they ought to do. We need more family discipline. And another thing along that line, and that is the way the modern children talk to their parents. Here is a father whose small boy is wanting to do something that he should not do. The father says, "No, son." And the boy—you've all heard him, they grow like that everywhere now, more's the pity! "Yes, father, I want to, and I will." Maybe I am wrong, but I said to myself that I would just once like to see myself talk to my father like that! I'd like to see what would happen! Why, I always

agreed with my father! If he said, "It is going to rain today," I said, "Yes, sir. It is cloudy now, and the rain will soon be here." If it was a cloudy day, but he said it was going to clear up, I said, "Yes, sir. I can see the clouds breaking." I always agreed with him! If he said, "You ought to be going to Sunday School," I was done gone! If he said, "Stay at home," I did not want to go anywhere! Now I don't mean to say that I was pink of perfection! But I respected my father and I respected that ram-rod of his, and I knew what was meant. And he knew how to administer family discipline. And I have never once been tempted to break the law of my country, because my father taught me to respect law at home. Lawlessness in America is started at the fireside of the American home. Put up the battlements.

Will it save my family to put up these battlements? Listen! One promise I can claim. "Train up a child in the way he should go, and when he is old he will not depart from it." Put up those battlements. He may climb over the battlement, down the wall, and go to a neighbor's home. He may even go so far as to find himself sinsick and ruined. But some day you will see your child with a ladder, coming back to father's home, putting ladder against the wall, climbing up over the battlement to the God of his father! Dr. Stuart said years ago, "If my children do not live the religion I preach, I will quit preaching this Gospel. If it won't work at home, I will cease to preach it to other people." As mothers and fathers, we have an absolute right to expect our children to live for God, if trained right at home. One time I was at the Pacific Garden Mission in Chicago, when I saw a man—I will never forget it! There were a great many men there, the bummest of the bums, the slummest of the slums. One sat by me, and he pulled himself up and went staggering up to the front. And the leader looked at him. The people were singing about him, but he said, "Wait a minute. I never saw this guy before, but I'll venture to say he was raised up in a Christian home, by a Christian mother." "How did you know my mother? She was a Christian. She asked me to meet her in heaven, and I promised to. How did you know?" "Oh, we don't get that kind often. It is very unusual. But something in the reverent way a bum kneels at the front tells the story, if he has had a Christian home. We can pick them out ninety-nine times out of a hundred." No, men and women, your children can't go to hell if you build the battlements of protection, by the grace of God, about them while young.

You all know the old story that is told about Henry W. Grady, the editor of the Atlanta Constitution, a great journalist and a great orator. "Boys," he said, "I am going out of town for a day or two. Nothing specially wrong, nothing. But I've been down here in Atlanta, so busy, until I seem to have lost my religion, that's all. I'm going back home, see mother, and get it back again. That's all. Take care of

everything. I'll be back in a day or two." So he went back to his North Georgia home, back to the old home. You know how they build them there—the magnificent pillars at the front! And his old mother met him there and led him into the old hallway, and opened the doors wide for him. I always rather envied a fellow—a big broad-shouldered man, who had a mother to go home to. Mine died when I was fourteen years old. Sometimes, when I stand it here just as long as I can, I go back to her grave, and sit down there. I have done it many a time. I have sat there until the twilight shadows gathered, and the evening stars came out of the sky, and listened to the funeral dirge played by the wind in the pine trees. I would give anything to go home and kiss her just once more. I like to imagine the picture of Mrs. Grady, when her son came home, and kissed her. I can see the smile on her face. And she led him into the house, and she made supper for him. I can tell you exactly what! She made some old-time southern biscuits—none of your raised stuff for me. Give me some of those old-time, buttermilk, smell-good biscuits! And she fried some of that old-time country ham, smoked with hickory wood in the smoke house. And she made some of that old-time gravy—and that is almost a lost art, too, the making of that old-time gravy. "Come on, Son, supper is ready." Can't you just see him? One of those good old biscuits—one bite, and it is a half-moon; one more mouthful, and it is a total eclipse! Then another biscuit! And after the supper, they fixed up the dishes. He helped. Then they sat on the porch a while. "Now, Son, go upstairs, and go to bed." After a while, the old mother came up stairs, walked over to his bed, tucked the covers around him, like she used to do when he was a boy at home. Then she lit the table lamp, and took up the family Bible. "Now, Son, I want to read to you out of God's Word." I think I know some of the passages she read. I just imagine she read: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." And after she got through reading the verses, she got down on her knees, and began to pray for her boy, that God would restore him to the way of Salvation, and bring him back the old peace again. Then she ran her fingers through his hair and kissed him. "Now, Son, you say your prayers." And he crossed his arms over his breast, and said his old baby prayer again:

Now I lay me down to sleep
I pray the Lord my soul to keep.
If I should die before I wake
I pray the Lord my soul to take,
And this I ask for Jesus' sake. Amen.

Then she leaned down and kissed him again. "Good-night, Son." and he was all right in the morning. That next morning he came downstairs with the joy-bells ringing in his heart. He went back to Atlanta, and there he delivered that famous oration that helped to bind the North and South together. If your boy or girl should wander away from God, would they come back to your home to find the way back to Him? You may say what you please, but one thing is sure. The young folks of this country will never hunt up a card-playing, dancing, society-going mother when they want to find God.

I want, before I close, to make a test of this audience. This is probably the greatest religious gathering in the world. And I want to make a test in this house. I want every husband and father to put up his hand just a moment. I want every one of you who makes it a rule to have family prayer in your home, who makes it the custom of your life when at home to have family prayer with your family, to stand up a moment. Keep standing. . . . This is the largest number I ever saw. I would expect that here. Now, every man now seated, who will say, "I have not been doing it, but God helping me, I will begin." It is not a hard thing to do. You can have it at the breakfast table, in the morning. Have the Bible at your table, and read God's Word, and have prayer. Start with the Lord's prayer if you can't make one for yourself. But recognize God in your home. Will you do it? Please stand.

Oh, God help us to build our battlements.

The Meaning of the Cross
I. The Cross and the Modern Mind

By REV. SAMUEL CHADWICK, D. D.

The Cross of Christ has always been a difficulty to those who are anxious to explain its meaning. It is not irreverence to say it was a difficulty to our Lord. No one can tread often in Gethsemane and not know that. To the apostles it was a tragedy and to many of His disciples it was the signal for desertion. From Caesarea Philippi it was the burden of His ministry to show unto His own the **must** of Calvary. In the presence of the Greeks He reasoned again His way to its acceptance. It was over the Cross Paul fought his decisive battle and he never forgot its difficulty. He found it the stumbling block of his Gospel everywhere. The Jew abhorred it; and the Greek ridiculed it. Everywhere men were incredulous about the Cross. Paul acknowledged the difficulty. For the Cross he had no philosophy. To the natural mind it must always seem to be foolishness. Its defence was in its power, and the secret of its truth could be revealed only to experience. The marvel is, that it became so completely the foremost fact of apostolic testimony and the first responsibility of apostolic preaching. There were important points of difference among the apostles but there was only one doctrine of the Cross taught by them. To them all the death of Christ is to the Christian the basis of faith, the substance of the Gospel, the type and standard of experience, and the supreme inspiration of holiness and service.

THE OFFENCE OF THE CROSS

The Cross is especially repulsive to the modern mind. All the offences of all the ages outrage its sensibilities. It has all the loathing of the Jew and all the scorn of the Great. The objections to the Cross have always been made in the interests of religion, reason and righteousness; and in these days they are an indignant protest for the honor of God, the humanity of Christ, and the defence of faith. They come from believers more than from scoffers and they are advanced from the highest considerations of spiritual religions and the coming of the Kingdom. The Apostle Paul comes in for both abuse and criticism. One free Church minister has declared him to be the great-

est enemy Jesus ever had. He is denounced as Rabbinical, legal and theological. It is affirmed that he perverted the teaching of Christ and cast the Gospel of Luke into terms of Law and ordinances of Levitical sacrifice. They deny the unity of the Jesus of History and the Christ of faith, and protest that the apostles divide the work of Christ into distinct parts, for which our Lord Himself gives no warrant.

This is particularly hard on Paul, for he has no teaching about the Cross that is not shared also by Peter and John. It is Peter that speaks of it as a Redemption by "precious blood as of a Lamb without blemish and without spot, even the blood of Christ;" and John does not hesitate to speak of Christ as "the propitiation for our sins; and not for ours only, but also for the whole world." It is particularly unfair to Paul, because it dismembers his teaching and then condemns a part as if it were the whole. That is characteristic of the modern mind. It lives in a ringed fence, and reasons as a dog chases its tail. The theological discussions are like conversations from opposite sides of a fence. Neither sees the other side; and cannot be persuaded there is another side. Paul saw all sides, and that is why they cannot bear him. He is too big for their grasp.

THE FINE TEMPER OF THE MODERN MIND

There is something deeply moving in the devout spirit and fine temper of much modern criticism. Objections from reverent scholars whose devotion is known in all the churches is much more impressive than from blatant and aggressive unbelievers, but the substance may be the same. Preachers and Professors say many things today that a generation ago were the stock-in-trade of infidel lectures and it is for this reason that inquiry into their value should be courageous and thorough. The foes of Theological beliefs have often been the friends of Truth.

It may be freely admitted that the protest against certain interpretations of the Cross is made in all sincerity and out of an impassioned desire for its glory. There is need for a statement of its meaning in the terms of our own age. Much teaching has been repulsive, unethical and irrational. The legal aspect has been detached from that of the home; and the Levitical has been divorced from the experimental. Dramatic poets have been largely responsible. Hymnology has contributed its share. Controversy has done the rest. Revolt is seldom judicial and the protest against the extreme becomes itself extreme. A theology that expressed propitiation as the exacture of an omnipotent Shylock could not be true. The interpretation that put redemption on the basis of a cash bargain or a pawn broker's transaction could not be a true representation of redeeming Love. The mere transfer of penalty from the guilty to the innocent could not be right. God must be just in the way He justified the ungodly. Love

and Holiness cannot be at variance, grace and truth must be one; and God is Light and God is Love.

The unfortunate part, is that those who protest against these crude false presentations fall into the same snare. They see no meaning in what does not appeal to them and they ignore all value in what they do not like. Take Cooper's much caricatured and abused Hymn: "There is a Fountain Filled with Blood," with its revival chorus:

I do believe, I will believe;
That Jesus died for me;
That on the cross, He shed His blood,
From sin to set me free.

No Hymn has been more fiercely assailed. Sir Edwin Arnold, the author of "The Light of Asia," said it was absolutely shocking to his mind. Mathew Arnold is said to have denounced it viciously; and it has frequently been described as "the language of the scrambler." On the other hand, it has led tens of thousands to Christ. It has changed the lives of more people, by many times, than all those who ever heard the name of its critics; and I would rather have written it than all the books of all the Arnolds.

HOW THE MODERN MIND PUTS THE MEANING OF THE CROSS

"We see the meaning of the cross when we see it as the act and deed of Christ; done with all His heart and mind and soul and strength; when for love's sake, He burdened Himself with the whole situation which our sin created, embraced the prospect of endless sacrifice, and dedicated Himself without reserve, in face of all that sin could make of us, to the task of our recovery to God and all goodness."

With that statement there can be no quarrel, nor with this: "The salvation we need is to be saved from our sins, but our sins are not to be regarded as a debt which some one must pay or as acts of transgression, for which a certain penalty is prescribed and must not be remitted without equivalent satisfaction."

True, but why should such truth be put in antagonism to the truth in the great words, atonement, propitiation, reconciliation, substitution and redemption. The words of these quoted sentences may have a vendetta against "all words ending in 'ation'," but is this not a case for co-ordination rather than for contrast? Is there not a sense and a very real sense, in which the cry, "It is finished," is true? Is there not a redemption price of blood that was paid once for all, though in no sense commercial? Is there any redemption without such price? Orthodox theology is not so wooden as its critics assume, nor so legal as they affirm; but is there not a substitute that is essential to the faith that saves? Is there no vital meaning in the confession: He loved me, and gave Himself for me? Is the point at which the Cross

becomes the power of God to salvation a fiction and a fraud? Does faith count for nothing? Does not the necessity for it prove that there is not mechanical transfer of either sin or its penalty to an innocent victim? Is there not something of a pose in the attitude of the modern mind to popular and orthodox interpretation of Christian doctrine?

The Cross of Christ is too profound a mystery for any one line of interpretation. Sin is revealed in its relation to God. The moral order, personal experience and social relationship; and the explanation of the cross must cover the same ground for "He died for our sins" after all. There is a Throne in the Heavens, and all is Law as surely as all is Love. There is a sanctuary with its High Priest and its ministry and in the midst of the Throne and the four living creatures and the Elders there is a Lamb standing as though it had been slain. The sanctuary of faith is the Righteousness of God and not in a sentiment of compassion. "He is faithful and just to forgive us our sins." It is true that Love is the big word of the Cross; the first and the last. The cross did not procure for us the Love of God. "Herein was the Love of God manifested . . . Herein is Love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This is the meaning of the Cross: "That God was in Christ reconciling the world unto Himself," and the personal meaning of that is that He reconciles the belief to Him through the death of His Son.

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, INDIANA

The Meaning of the Cross
II. The Cross and Personality

By REV. SAMUEL CHADWICK, D. D.

The Cross is both the offence and the Glory of the Christian religion. Attack compelled defence, and defence demanded explanation. Therefore the cross is central in all the controversial epistles. That is not remarkable. The remarkable thing in apostolic teaching is the way faith came so quickly to know the mystery of experience in the fellowship of the Cross. Its mystical value is much more wonderful than its theological interpretation. Each New Testament writer has his own way of expressing it, but they all set forth the mystery of being crucified with Him. As a rule they avoid the word. Paul is the only one that uses it in this connection and he uses it rarely, but in the Epistle to the Galatians interprets its relation to the experience of the believer. There the word occurs four times and in three of them it is concerned with its spiritual significance in personality, carnality and spirituality.

THE SAVING POWER OF THE CROSS

There is no saving efficacy in the cross apart from faith. The acknowledgment of the historical fact of Christ's death brings no redemption. Neither does an orthodox belief of its theological interpretation save. Faith is something more than accurate knowledge and correct belief. It is identification with Christ in His death and resurrection.

The general principle is stated in Corinthians V. 14. "For the Love of Christ constraineth; because we thus judge, that one died for all, therefore all died."

The personal application is: "For I, through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and Real Life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. I. 19, 20.

That is the logic of faith. He died for all; He loved me and gave Himself for me; therefore I died with Him. The reference is to the Law and the death of Christ as the ground of a sinner's justification.

It is judicial, because it is related to sin, and therefore related to Law. The Scriptures have no interpretation of the Cross that is not related to sin. Christ died to deliver sinners from the condemnation of the Law. Faith reasons that. His death was for me, and if He died for me, I died in Him. This is the vindication of the Cross as the ground of faith and Hope; and it explains how the saving power of the Cross depends upon personal faith. It is the power of God to them that believe; for faith accepts and appropriates by personal identification. Salvation is neither by the pity of God nor by the will of man, but by the Cross of Christ.

THE MYSTERY OF THE NEW LIFE

Faith is not an assent of the mind, so much as it is an attitude of consent. The Cross is accepted as a principle of life, as well as a fact of redeeming grace. The historical facts of the Gospel are types of the experience of Grace. "He died that we might live." So do we. We are "conformed to His death." "As . . . . even so." That is the argument of Romans VI. "For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection, knowing this that an old man was crucified with Him, that the body of sin might be done away, that we should no longer be in bondage to sin—even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

The Galatians passage explains the experience by a death and quickening followed by an abiding indwelling of the Risen Lord. This is the mystery known only to them that believe. "Even the mystery which hath been hid from all ages and generations; but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the Glory of this mystery among the Gentiles, which is Christ in you, the hope of Glory." (Colossians I. 26, 27.)

Christ in you! That is something more than a strong figure of speech to express the domination of Christ in the life of the believer. It is the statement of a living fact, realized vividly in the consciousness of tens of thousands. This is the testimony of countless witnesses whose sanity and integrity are beyond suspicion. It is this that makes a Christian. Nothing else can, for Christianity is unique in that it does not consist of systems of Truth, ordinances of religion, or codes of conduct, but in personal experience of fellowship with an indwelling Lord.

CHRIST LIVETH IN ME

St. Paul states his experience in a text of many pronouns. Count them. "I have been crucified with Christ; yet I live and yet no longer I, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." I—yet no longer I, Christ liveth in

me—the life I now live in the flesh. What a paradox it all seems, but it is true to the experience of life in Christ. Personality is the central fact of life. In regeneration it is the person that is born again. It is not something that happens in the mind or the emotions or the will. It is the personality that is re-born. It is the personality that passes through the experience of crucifixion with Christ, in His death, and through His resurrection into newness of life.

The personality is re-born, but through all the changes the identity of the personality remains the same. The Christ that rose, was the Christ that died, and it is "this same Jesus" that will come again in glory and in power. He is the same yesterday, today and forever. So are we. The experience of grace does not destroy, absorb, or disturb, our personal identity. This is repeatedly assured by our Lord. "For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." He shall find it. Not another, not something different. The life found is the life that was lost.

"Christ liveth in me." The emphasis is on the Me. Though crucified, I shall live; yet no longer I, Christ liveth in me; and it is still I that live in the flesh. It is in me Christ lives. He duplicates the miracle of the incarnation, and lives again in personalities prepared for Him. The Bible nowhere speaks of personalities. Christ does not ask for personalities. He seeks persons, and there is no respect of persons with Him. He turns persons into personalities, but it is for persons He cares.

CHRIST AND PERSONALITY

This is not a subject easily explained, but it is worth while to try and understand. It is quite clear that no two persons are alike; and every sane person is sure that he is just himself and no one else. That is because God never duplicates personalities. Each is himself, and each has something that is given to no other. That conscious individuality is not lost in the experience of dying and rising again in Christ. There is a new creation, but it is of the same person. No quality of nature is lost; no gift of temperament is changed, no aptitude of capacity is taken away. The egos are still the same color. Musical people are still musical, and artistic people are still artistic. The Divine Person sanctifies all, and thereby perfects all. It is not so much subjection to the domination of another as the inspiration of fellowship. "I in you, and ye in me."

The best illustration is in a marginal reading of the revised version. In the story of Gideon it is said that, "The Spirit of the Lord came upon Gideon." (Judges VI. 34). The margin renders it: "The spirit of the Lord clothed itself with Gideon." The spirit did not come upon Gideon to strengthen him; the spirit got inside Gideon, and took possession of him. He clothed Himself with Gideon. "Clothed," is a

significant word. It means more than to be covered. It implies fitting expression. The Spirit expressed Himself through Gideon. He took possession of Gideon's brains and thought through them, took his eyes and looked through them, took his lips and spoke with them, took his hands and wrought by them. It was not Gideon that was doing things anymore but the Holy Spirit of God. Gideon was still Gideon. It did not make him a Moses or a Joshua, a David or an Isaiah. It was with Gideon the Spirit of the Lord clothed Himself.

The gift of Pentecost is a gift of personality. They were all filled with the Holy Ghost, and the fiery symbol sat upon each of them. The gift did not make them all alike. Peter was still Peter though wonderfully changed. He was not like Paul, and though both were filled with the same spirit they were not always of the same mind. Christ lives in each. Christ liveth in me. It is still me. His spirit dwells in my spirit. His mind is my mind. His life my life. For to me, to live, is Christ. At the Cross we die to self. The crucifixion is not our act, but it is with our consent and through our faith. It is an act with an abiding result. We have been crucified with Christ and are still crucified to all for which He died. The Cross stands between the dead and the living. Because He lives, we live. In the fellowship of His Risen Life our own life ascends. By His indwelling presence our personality is redeemed, sanctified, and perfected. Christ liveth in me, and I live in Him.

The Meaning of the Cross
III. The Cross and the Lust of the Flesh

By REV. SAMUEL CHADWICK, D. D.

Crucifixion is an end and a beginning. The Cross completed Christ's earthly ministry of sacrifice, but it led to the Heavenly ministry of Intercession. The two are one. The Cross did not break the continuity of the redeeming purpose. He is the same in Heaven as on Earth. The same Jesus, impelled by the same motive, seeking the same end. He died for our sins, and He lives to save us from our sins. There is no cross in Heaven, but "we have an altar." Sacrifice is eternal. The Cross is the supreme manifestation in a sinful world of that which is eternally central in the heavenly order. The Bleeding Lamb is central, in the midst of the Throne, in the midst of the Redeemed, in the midst of Creation. Salvation does not come through assent of an isolated act, but by the living faith which accepts the cross as a revelation and stakes all upon its sufficiency for salvation, Christ is able to save to the uttermost not by the fact of His death, but by the power of His endless life. The Cross must not be detached from the eternal Priesthood. Neither must it be regarded as an external fact, that saves regardless of personal identification. Salvation is entirely of grace. It is not by any word of righteousness; but it is by faith, and the faith, that saves, works.

THE CRUCIFIED MUST CRUCIFY

The exultant declaration of having been crucified with Christ seemed to be final and complete. "I have been crucified—Christ lives in me," seems to leave nothing unfinished. It is surely a definite, complete and final act of saving grace. So it seems, but the apostle who said it says also in the same epistle: "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. V. 24). Crucifixion passes from the ego of personality to the carnality of nature; from "I" to "flesh." The passing involves remarkable changes from passive to active, from vicarious to personal, from an act of faith to an activity of discipline.

There is a crucifixion with the crucified; a crucifixion within the regenerate. The passage is unique, in that it distinguishes the personal and experimental from the vicarious and historic. This is a crucifixion which the believer has to secure within himself. It is not done for him; he has to do it himself and for himself. He has to keep on doing it. His crucifixion with Christ is an act of faith that leads to a maintained activity of faith. The life of faith lived in the flesh must crucify the flesh with its affections and lusts.

The word "flesh" cannot mean the same in the two passages, and if Paul had known he was writing Holy Scripture he would certainly have explained the difference. There is nothing wrong with the flesh in which we have to live. Human nature is not in itself sinful. The body has not to be crucified. The reference is "to the body of sin." Paul uses the word, "flesh" for the inward principle of evil that is opposed to "spirit," and is the instrument of sin. There are lusts that pull toward evil; an affection that longs for indulgence. They may be inherited, and they may have been cultivated. They survive regeneration which is a re-birth of personality and by grace they have to be crucified that New Life may be maintained and perfected.

THE CROSS AND CARNALITY

The "old man" must die, that the "new man" may live. The "body of sin" must be done away, that the body may become the Temple of the Holy Spirit. The Cross condemns sin in the flesh. Sin must not reign in our mortal bodies. It must not remain. The word of grace leaves no place for it. When Christ is put on, there remains no provision for the flesh, to fulfil its affections and lusts (Romans XIII. 14). Crucifixion is not death, but it is unto death, and there must be no slackening of discipline until it is accomplished. This enemy must be given no drink, however feverish its thirst, it must not be fed, however earnestly it pleads. The crucifier must reckon on an accomplished crucifixion. I have been crucified with Christ, therefore the flesh with its affections and lusts must be crucified. There comes a point at which the "affections" cease and the "lusts" die. The time may be a conscious crisis such as the Hymns on entire sanctification describe or the occasion may be without a definite consciousness, but to the crucified Christ. The carnal mind and inbred sin must go. Even then lust may revive if the life of the Spirit declines. As the nature is sanctified through faith, so the sanctified state must be maintained by the obedience of faith. In the old Hymn Book there was a Hymn with these verses:

Bound on the altar of Thy cross,
One old offending nature lies;
Now, for the honor of Thy cause,
Come, and consume the sacrifice.

Consume our lusts as rotten wood.
Consume our stony hearts within!
Consume the dust, the serpents' food,
And dry up all the streams of sin.

Its body totally destroy.
Thyself, the Lord, the God, approve.
And fill our hearts with holy joy,
And fervent zeal, and perfect love.

The Hymn was not counted worthy of a place in the New Hymn Book. Perhaps its realism was too vivid, but more probably because the intensity no longer represents one experience of the people who were raised up of God, "to spread scriptural holiness throughout the land."

THE FACTORY AND THE GARDEN

The crucifixion of self with Christ introduces a new principle and a new method. The works of the flesh are put in contrast with the fruit of the spirit. "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit, for to be carnally minded is death; but to be spiritually minded is life. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His." (Romans VIII. 5-9.) That is the new principle of life. "No longer I, but Christ liveth in me."

The difference in method is that of a factory and a Garden. The flesh works; fruit grows. A factory works entirely in the realm of death; a Garden lies entirely in the realm of life. Man's work is always in dead stuff. It must die before he can use it. Fruit is God's work; not man's. Fruit comes from life, and all life is of God. Man's part in it is cultivation; but in works it is manufacture. The works of death have in them the elements of destruction. The fruits of life have in them the propagation of life. Painted fruits fade upon the canvas; living fruit brings forth after its kind. Factories are noisy places of contrivance, enterprise, and energy. Gardens are silent places of cultivation, spontaneity, and effortless production of fruit and beauty. God does not run a factory. He keeps a garden. "The works of the flesh are manifest—the fruit of the spirit is love." Lusts kill fruit. The fruit of the spirit cannot mature where the works of the flesh abound. They are mutually exclusive. If one lives, the other dies. That is why the crucified with Christ must crucify the flesh. As the flesh is crucified, the fruit of the Spirit abounds. Dead lusts nourish living fruit. They manure the garden of the soul.

THE CROSS IN PRACTICAL LIFE

In such a life there is no vain-glorying, no provocativeness, no

annoying. The Cross makes peace in the soul and in the life. From Caesarea Philippi to Calvary our Lord applied the principles of the Cross in Discipleship and in fellowship, in the home and in business, in sovereignty and in service. It was central in the supper at Bethany and at the supper in the Upper Room. All life was interpreted by the Cross; and it is at the Cross all life must be judged. No one can be His Disciple who refuses the cross. If we have not His spirit we cannot be His. To be a Christian is no pastime luxury. It is a serious undertaking, in which life is to be disciplined in sacrifice. It begins in self-renunciation and is maintained by self-crucifixion. Affections and lusts of the flesh must be mortified. Does that seem hard and stern? It is redeemed from anxiety nd bitterness in the fact of an indwelling Presence. "Christ liveth in me." Fruit does not grow by toiling, only by abiding. "He that abideth in me and I in Him, the same beareth much fruit." After all, that is the conclusion of the whole matter.

The Meaning of the Cross
IV. The Cross and the World

By REV. SAMUEL CHADWICK, D. D.

The interpretation of the Cross ends on the note of Glory. The final reference in the epistle to the Galatians is in the postscript. The apostle takes up the pen and in a few sharp sentences sums up the question and restates the issue. His enemies did not reject the cross. They would probably have insisted that they were its true interpreters and in it they evaded the reproach of the cross and escaped prosecution. The compromise with the flesh met a popular demand and honored an institution of divine authority and venerable tradition. Paul resisted it with ruthless logic and vehement passion. Almost alone among the apostles he stepped at one stride into the liberty of grace. The cross had put an end to all bondage; therefore he gloried in the cross and exulted in his freedom. The reproach of the cross is still with us, and there are many that seek to avoid its offense by compromising its meaning. They deny its relation to Law, and misrepresent its relation to sin. The persecutors of Paul did it, that they might fasten upon those saved by grace the yoke of bondage, and there are still those who lay upon the children of God the burden of ordinances but there are those who make the cross of no account in the interests of intellectual accommodation. The whole controversy about circumcision and the law was incidental and temporary, but the principle at stake is vital and universal. There remains no question of circumcision, but the world is still with us.

A DOUBLE CRUCIFIXION

The motive for insisting on circumcision was "only that they may not be persecuted for the Cross of Christ." Paul has no desire to escape it. He glories in it. He glories in nothing else. "But far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." We are back again at the passive. "Hath been crucified." By whom? He had been crucified with Christ. They that are Christ's are called upon to crucify the flesh with its affections and lusts. The first was by an act of faith, the second by the discipine of faith, but here there

is no mention of either faith or discipline. The crucifixion by faith and the crucifixion by discipline issue in the double crucifixion in relation to the world.

It is an issue. The result of an indwelling Christ and the crucifixion of the flesh with its affections and lusts must be a double crucifixion in relation to the world. It could not be otherwise. Christ said the world hated Him and we cannot expect it to love Him in us. As He lives in us, we die to the world, just as we die to sin. As the flesh is crucified in us, the world ceases to count. The inevitable result is that the world is crucified to us, and we are crucified to the world.

THE WORLD CRUCIFIED TO THE BELIEVER

There is no more difficult task than the adjustment of faith to the world. No one generation can do it for another. The problem is always changing its form. The spiritualities of one age become the carnalities of another. Circumcision and "things offered to idols" no longer trouble us. The points at issue are not always the same in the generation. Geography may make a difference. National customs may influence the Christian conscience. The case must be settled by principles. Rules and precepts may conform life to a letter and be disobedient to the spirit. Few things are more important than a right understanding of what the New Testament means to the world. It is not the world of nature. That is agreed and need not be argued. It is something that cannot dwell in the same heart with the love of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (John II. 15.) "Know ye not, that the friendship of the world is enmity with God. Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." (James IV. 4). The world in this sense is life divorced from God. It is the realm of unregenerate life. Perhaps the best definition of it is in the words of our Lord to Peter: "Thou mindest not the things of God, but the things of men." It is life on the world level; horizontal instead of vertical; lived according to the world standard of values, the world standard of morals and the world ideas of happiness.

The crucifixion of the world does not consist of prohibitions and precepts nor is worldliness a question of arbitrary, capricious and mechanical conventions of piety. There is doubtless some good reason for the absurd distinctions at which we smile, but our Lord deliberately defied the traditions of conventional religion. The world crucified, means that its standards of value and method of life have been judged or condemned by the Cross. They have been renounced and forsaken; crucified unto death. Our citizenship is in another Kingdom; the Kingdom of Heaven. The mind is set on the things that are above where Christ is.

THE CRUCIFIXION OF THE BELIEVER TO THE WORLD

The crucified with Christ belong to a new creation; a new order; a new Kingdom. They are not of this world. They are crucified to its allurements, emoluments, and judgments. It is not an attitude of rigid self-denial. He is crucified to the things the world has to offer. They do not appeal to him. They are dead to him; and he is dead to them. Their appeal is through lust, and the flesh with its affections and lusts has been crucified. "Each man is tempted when he is drawn away by his own lust and enticed. Then the lust; when it hath conceived, beareth sin; and the sin when it is full grown, bringeth forth death." (James I. 14.) Temptation finds its raw material in the affections and lusts of the tempted, but love of the world and lust for the world being crucified, the world loses its appeal. The crucifixion to the world is a discipline of the mind, as the crucifixion of the flesh is a discipline of the heart. The Christ-mind prevails over the worldly-mind. When the life has been consecrated by the offering of the body as a living sacrifice, it must no longer be fashioned according to this world, but transformed by the renewing of the mind that the will of God may be proved. (Romans XII. 1, 2.) The Cross is the standard of values, the way of salvation, and the power of God. Whatever in the world impairs spirituality and hinders holiness is nailed to the cross of Christ. Whatever imperils the safety of the "little ones" or trips up them that are weak, must die by the sacrificial power of the cross. Whatever does not make for edification is condemned by the cross to be crucified. That is what the cross means in the relation of the believer to the world.

THE CHURCH AND THE WORLD

There have always been those who have claimed the right to possess the world in the name of Christ. The Parable of the leaven in the meal has been interpreted to justify the belief that evil might be redeemed by contact with the good and therefore association, not separation must be the relation of the Christian to the world. Permeation, not crucifixion, must be the law of redemption. Separation is God's way. The cross is His sign. The old Law still holds. Whatsoever is touched by that which is unclean becomes unclean. One rotten apple will spot a whole barrel of sound ones; but bushels of sound ones will not make the rotten one sound. So compromise with the world dispiritualizes the church, but it does not spiritualize the world.

The present position is one of acute difficulty. The old tags are being torn up. Old distinctions are covered with ridicule. The world is being dragged into the church in the name of religion. Education is teaching the things our Father crucified. The world is being claimed as part of our inheritance through the cross. The claim is based upon the right to live as we please within the limits of morality and good

fellowship and a certain enthusiasm for humanity. The logic of the cross is ignored. Churches that have been raised up for Holiness and Evangelism are in serious difficulty. Trustees are in a strait betwixt two and ministers have lost the note of certainty.

For every New Testament principle there is an Old Testament illustration and Ezekiel saw all those things in the Temple of his vision. Egypt was accommodated in the Crypt and blessed by the Priest. Literature took the place of revelation and sentiment the place of Holiness. Nationalism took the place of faith and performance the place of worship. Then God went. The Temple lost its God. There is a similar story in the Book of Revelations of a church that lost its Christ. There is no Christ where there is no cross. The Glory came back to the forsaken Temple, when those who had the mark of the cross sighed and cried for the abomination of Israel and of the House of God. At the door of the Christless Church there knocked the Hand that was nailed to the cross for the sin of the world. The Church has always been mightiest, for God in the World, when it has been crucified to it. Is there not a need for crusaders of the cross?

INDEX

		PAGE
EDDYISM'S WAR ON HOLY SCRIPTURES	Alvin E. Bell	7
RAHAB OF JERICHO	Frances L. Bennett	21
THE MEANING OF THE CROSS:		
I The Cross and the Modern Mind	Samuel Chadwick	266
II The Cross and Personality	Samuel Chadwick	270
III The Cross and the Lusts of the Flesh	Samuel Chadwick	274
IV The Cross and the World	Samuel Chadwick	278
UNITED ACTION FOR THE LEPERS OF THE WORLD	William M. Danner	24
JESUS THE LORD	M. E. Dodd	32
JESUS THE CONSCIOUS MIND OF GOD	Edwin L. House	38
THE PSYCHOLOGY OF ORTHODOXY	Edwin L. House	53
A JOY RIDE TO THE GRAVE OF JOHN BARLEYCORN	Clinton N. Howard	62
THE MAN WITH A WITHERED HAND	William E. Johnson	69
THE BATTLEMENTS OF THE HOUSE	Bob Jones	257
THE NEW AMERICA AND HOME MISSIONS	William R. King	78
THE MESSAGE OF THE MODERN CHURCH	William B. Lampe	83
OUR LITTLE LAKE	Ira Landrith	91
THE BIBLE CONFERENCE	Ira Landrith	93
THE DYNAMIC OF CHRISTIANITY	Frederick D. Leete	96
THE BASIS FOR BROTHERHOOD	Milford Hall Lyon	105
THE DANGERS OF REACTION	John M. MacInnis	110
OUR NATIONAL CHRISTIANITY	James S. Martin	118
MODERN PROGRAMS OF RIGHTEOUSNESS	J. C. Massee	128
THE CIVIC GOSPEL FOR THE NEW WORLD ORDER	James S. McGaw	138
COMPLETE IN HIM—		
As to Conversion	G. Campbell Morgan	147
As to the World	G. Campbell Morgan	153
With Regard to Self	G. Campbell Morgan	160
With Regard to Satan	G. Campbell Morgan	166
With Regard to God	G. Campbell Morgan	171
With Regard to Our Fellow Men	G. Campbell Morgan	177
With Regard to Death	G. Campbell Morgan	182
Beyond Death	G. Campbell Morgan	190
EL SHADDAI	Cortland Myers	199
THINGS NOT SHAKEN	Cortland Myers	208
PAUL'S LAST LONGINGS	A. T. Robertson	217
THE JEWISH TABERNACLE	Grace Saxe	219
MORMONISM—A NATIONAL MENACE	Lulu Loveland Shepard	224
WINNING THE JEWS TO JESUS	Frank Bernard Solin	227
THE AMERICAN HOME	George R. Stuart	237
OBJECT TEACHING IN THE BIBLE	Charles H. Woolston	249
TRAGIC STORY OF TURKISH SLAUGHTER	Isaac M. Yonan	252

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